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Influence of the Social Environment

One of the most interesting features of American life is the impressionability of the American public. Nowhere can mass psychology be studied to greater advantage than in our country, where one popular fad follows another in rapid succession and one national craze treads on the heels of the preceding one. Quickly the American people are stirred to a high pitch of emotional excitement and irresistibly the wave sweeps the length and breadth of the entire country. Intellectual and emotional epidemics are a matter of almost daily occurrence. The sway of the crowd is supreme and rules with absolute tyranny. It brooks no opposition and exercises the worst kind of intolerance. When a popular enthusiasm arises it imposes itself upon all, and those who do not join in the general chorus are regarded with disapproval; in a similar manner, when anything incurs popular disapprobation everybody must take up the refrain of general condemnation. Conformity is the badge of respectability and conventionality the criterion of what ought to be. In spite of much talk about individuality and personality, only one mold and pattern is looked upon as correct. This peculiar mentality shows a marked predilection for legislation. It expresses itself in the phrase: There ought to be a law against it, which we find frequently on the lips of the American. This trait might be amusing if it did not involve a very real danger for liberty.

The reason of this peculiar American trait is to be found in the fact that all the factors which make for mass psychology are accentuated to a marked degree in our country. The organs of publicity, daily papers and periodicals, are numerous and most admirably fitted for purposes of propaganda. The radio serves the same end and there is hardly a home in the United States in which its voice is not heard. Screen as well as stage are under central management, and every city sees the same plays and the same films. Amusements are of the same type in every part of the country. Our educational institutions are formed after the same pattern and only a very few have individual traditions and dare to maintain them. These factors produce uniformity of thought and sen-

timent. The same psychological stimuli operate everywhere and naturally cause the same mental and emotional reactions. Whether they live in the south or the north, all the inhabitants of our country have the same mental environment and are served the same mental pabulum. Mass production is not confined to material goods but extends also to the intellectual realm. Mass psychology is moreover favored by the transportation facilities of which our country boasts and which make it easy for large crowds to gather at any given point. Thus all the conditions for mass mentality (or mobmindedness in the psychological sense) are supplied in this country as perhaps nowhere else in the world.

On the other hand, there is little in our country to counteract the influence of these factors which incessantly work on the minds of our people. American society can truly be called homogeneous. There are neither strong vertical nor horizontal divisions, and practically we are entirely without social differentiation. We even resent the term class when applied to American conditions. Now in such an undifferentiated environment thought and sentiment are diffused with great rapidity and quickly travel through the whole social body. American social philosophy and political theory are both very favorable to an extended control of the individual by the social environment. We bow to the majority because we are convinced the majority must always be right. We see something higher in the majority than merely a number of individuals; we recognize in it the expression of a superior will which in an impersonal manner thrones above the wills of individuals and is entitled to absolute respect. Majority decisions and majority opinions are regarded as something sacred. Hence the tremendous power and despotic tyranny of public opinion and sentiment among us.

Not unlikely this cult of the majority, so typical of American life, is the offspring of Rousseau's theory of the Common Will. This common will becomes incarnate in the majority and is invested with divine attributes: like Hegel's state it is the criterion of truth, the norm of justice and the embodiment of right. Our political theory works in the same direction and fosters crowd mentality. De Toqueville has well remarked that our American democracy is not based on the idea of liberty but on that of

equality. If that is true it is really not astonishing that we are all expected to think after the same pattern and manifest the same emotional responses. No one can deny that the tendency to equalize and standardize minds in our country is very strong. There is almost a fanaticism for equality among us which embraces the totality of life and creates a general uniformity more effectively than legislation could do.

This social environment, we have said, is a real menace for liberty, as we have repeatedly experienced in the course of our history. However, with that aspect of the situation we are not at the present concerned; but we wish to point out that the proneness of the American people to mass reactions may constitute a peril for Catholics. Some insignificant event may arouse a sentiment unfavorable to Catholics, and this may rapidly assume national proportions. Catchwords with us have an uncanny power and travel with the speed of lightning, and such a catchword may prove the spark that kindles a conflagration. True, no sign of such an untoward happening can now be discerned, but the public is notoriously fickle and without much reason quickly changes its moods. Of course, we need not live in fear and trembling, but the peculiar mentality of the American public ought to inspire us with caution and vigilance. Overconfidence in the security of our position may prove disastrous.

Greater however is the danger for our Catholic life and thought in this environment which is so potent in producing uniformity of thinking, feeling and behavior. In all these respects the influence of the environment is, as the excellent analysis of Dr. Theodor Muencker shows, unfavorable.¹⁾ Collective thinking is devoid of critical reflection and logical consistency; it is superficial, onesided, and tends towards extremes; quite readily it veers to radical ideas. The collective mind is incapable of long range thought and accepts the plausible; it is gullible and strongly dominated by wish-thinking; naturally it moves on a low intellectual level. The consciousness of responsibility in the case of mass action is reduced to a minimum, if it is not totally absent. All in all the collective mind is inferior to the average individual mind and accordingly has the tendency to drag it down to a lower plane.

It stands to reason, then, that an environment, in which collective thinking plays such a decisive part, represents a grave danger for Catholics. On them also the environment exerts its persistent pressure, seeks to assimilate them and bring their ideas, habits of thought, their views, their value-judgments, their moral appreciations, their general outlook on life,

their ideals of conduct, their likes and dislikes, their feelings and affective reactions into conformity with the accepted pattern. This would involve a lowering of moral ideals and standards, a distortion of Catholic concepts, a weakening of convictions, a condoning of certain popular vices and a lessened horror of sin; it would result in compromises with conscience and in general moral laxity. If the purity of Catholic thinking and the integrity of Catholic practice are to be preserved it is necessary to adopt prophylactic measures against the social contagion emanating from our environment. We must, to the extent that this is possible, immunize our minds against the tainting and corrupting social atmosphere that surrounds us so closely and penetrates to our very souls through the avenues of the senses. Unless efficacious means are employed, contamination is inevitable. As a matter of fact, we daily meet Catholics who have succumbed to the subtle infection of their social environment and whose Catholicity has become much diluted.

In many ways the social and psychological environment exerts its harmful influence either by provoking behavior of a lower type or by inhibiting the higher activities. Of course, Catholics cannot build around themselves a Chinese wall of complete isolation, but they can neutralize the corrupting influence to which social environment exposes them. The best defense against being unduly assimilated by the social environment is building up a rich social and cultural life of our own. In so doing a group can retain an identity of its own and resist the leveling influences that come from without. As Catholics we should have traditions, ways of living and modes that clearly differentiate us from others and protect us against the deleterious action of an unwholesome social milieu. Vigorous home life likewise makes for individuality and offsets the harmful tendencies around us. The spirit of the time, in which the social environment expresses itself, can be kept out of our homes and various educational and cultural institutions.

In such manner we can preserve the integrity of genuine Catholic culture in spite of unwholesome social influences. Clear ideas and strong convictions are very potent in resisting suggestions borne in on us by the life about us. The enlightened conscience does not easily yield to the false moral estimates accepted by our contemporaries. Hence, if we cultivate a strong Catholic group life, cling to the traditions of our noble past, acquire a full knowledge and an appreciative understanding of Catholic teaching, and deeply anchor our ideals of conduct in rational reflection, we will be proof against social infection and contamination. The best bulwark against environmental corruption is a well educated laity living in intimate contact with the Church.

C. BRUEHL

¹⁾ Die psychologischen Grundlagen der katholischen Sittenlehre. Düsseldorf 1933; in chap. iv: Ungünstige Einflüsse der Umwelt auf die Gewissensbildung.

The Strangers

The problem of the Stranger has recently been treated by Dr. Margaret M. Wood¹⁾, and though I am the last person to belittle the merits of her book, which is a valuable sociological contribution to the structure of modern American society, I do not feel that the bottom of the problem can be sounded, unless one traces it back through human history and protohistory to the very beginning of things.

Chemistry started on its modern career of success after success, once it had recognized that the ultimate unit it was called upon to deal with, was the molecule; Biology, when it similarly accepted the cell. Ethnology and Sociology, surely, will in an analogous manner only make solid advances, when they realize that the smallest human unit is the family.

A family, not an individual. How much of the false teaching of Rousseau, of Levy-Bruhl and Durkheim would have been avoided, if they had grasped the impossibility of injecting individualism into the foundations of society? Similarly, when we treat of "The Stranger", it is necessary to start from a group of strangers and a group of natives. This is a normal occurrence: which of course does not exclude the possibility of an exceptional case, such as the one in which the sole survivor of a shipwreck meets, as a solitary individual, the group of natives who proceed to incorporate him, maybe by blood-brotherhood, maybe by cannibalism.

The solitary stranger is by the nature of things not a case relevant to the problem: the real problem is not that of a stranger, but of the strangers. Only since Liberalism gave to our modern world the blessings of *Freizügigkeit*, the right of any individual to move about from place to place at his own sweet will, is it possible to visualize the current emergence everywhere of a stranger.

Until then, only group met group. In the food-gathering stage, when the group had to gather from day to day its food of the day, the hordes, that roamed about the forests, as do still for instance the Semangs of the Malay Peninsula²⁾, rarely met, since each had its own district and there were enough of the earth's wide spaces, and to spare, for all of them. In fact, humanity, moving radially from its original centre, could in its dispersion not meet with "strangers" in the empty spaces before it.

Conditions changed with the invention of food-production; when food had no longer to be gathered daily for daily consumption, but a whole season's food could be produced and stored and drawn upon, as required. Two methods suggested themselves to man: in the steppes, he took to the domestication of ani-

mals; in the alluvial river systems, to the cultivation of cereals. Thus came about the division of mankind into its two main branches—of pastoral nomads and of sedentary peasants. It was the latter who quickly evolved what is known as the Archaic Civilization³⁾, based on the cult of fertility, (the Mother-Goddess), leading to the temple state and sacred city, with all its great economic and intellectual developments and its moral stunting. On the fringe of this great, pacific civilization, which stretched from India, on the one hand to Mesopotamia, Egypt, and the basin of the Danube, and on the other to Indonesia and China—on its fringe, I say, lay the steppes—the northern steppes of Sarmatia and Siberia, the southern steppes of Arabia and Libya—peopled by nomads of an infinitely lower culture, but of a far less degenerate spirituality. Nomads by their very nature are mobile: they have to search for new pastures, according to the change of seasons; they approached the zone of the Archaic Civilization at times, and at times went away from it. They became thus the first merchants, bartering the produce of their herds and of the chase for the refinements of civilization: painted pottery, copper utensils, sacks of corn. Their relative position must have been something like that of poor and distant relatives on a visit to their rich kinsmen⁴⁾: or shall we say, like that of the Gypsies in modern Europe?

The Gypsies today have a reputation for pilfering: this trait, it seems to me, makes the analogy all the closer. For bartering, when developing into regular trading, soon got mixed up with stealing—it is not for nothing that Mercury is the god of both trading and thieving. Gradually this tendency grew worse: but its culminating point came shortly after 3000 B. C. It was at this period that the nomads of the central-Asiatic steppes had domesticated the horse (Central Asia is still the only region where a wild horse is found), and that some of them had learnt, not only to use it as a draught-animal, but to ride upon it. On horseback they began to appear on the fringes of the civilized regions; for barter as hitherto, but soon on "smash and grab" raids. The art of "tip and run" brigandage was invented: it did not take long to develop into the noble art of war.

By 2500 B. C. war had become a regular industry, a whole-time profession, of some of these nomads of the Northern Steppes: it is from 2500 B. C. onward that date the Aryan raids into Iran and India, into Central and Northern Europe, into the Balkans and Asia Minor. This coming of the Horsemen is the great turning point in human history: at first bent simply on loot and slaying,—where necessary destroy-

1) M. M. Wood: *The Stranger*. New York, 1934, p. 295.

2) Paul Schebesta, "Bei den Urwaldzwerge von Malaya," Leipzig, F. A. Brockhaus, 1927, gives a good account of them.

3) See Christopher Dawson's "The Ages of the Gods" (Sheed & Ward, 1933) for a luminous description.

4) A very good example is that of the children of Israel in Egypt.

ing large portions of the civilized regions of the earth—, they gradually no longer tipped and ran, but remained. They had got too far into the fertile river-basins, to be able conveniently to go back to where they came from: they stayed and learnt not to kill the goose that laid the golden eggs. The indigenous peasant population was told to carry on: only instead of being the serfs of the Temple of their Mother-Goddess and her Prince-Consort the Priest-King, they would henceforth be the serfs of the Strangers on horseback, of the warrior-clan and its Chieftain. The first symbiosis of two different races and their welding into one people thus came about: two castes were formed, of rulers and ruled, of nobles and peasants,—in India the former called themselves Aryas (“wohlgeboren”) and the latter, at first Dâsyas (“enemies”) and later on Cudras (“serfs”); in the Occident the analogous strata of Patricians and Plebeians are the best known.

But the thing itself has persisted, much twisted and involved no doubt, to our own day. William of Normandy in 1066 annexing Britain with his “Knights” is as much an instance of this age-long process, as Pizarro and his horsemen conquering America in the XVI cent. A.D., and Labarnas founding the Hittite Empire in Asia Minor 2000 B. C. The Hittites indeed had added a new improvement to this jolly war-game of the noble horsemen: they introduced the use of iron and wielded iron swords which cut and slashed and pierced of course vastly better than the poor bronze weapons used hitherto. With them the true Age of Iron began: still, other times and other races have done their best to keep up the inspiring progress of the art of war—the Indians training elephants to trample down opposing forces; the Romans inventing the battering rams and catapults; Roger Bacon and Schwartz between them bestowing upon Eprope the basis of its world-hegemony, gunpowder; whilst our own generation will no doubt go down in history as possessing the proud distinction of having added the finishing touch to this great and wonderful art of war—aviation.

For the bloody game of war can be played by more than one: the first, “hochwohlgebornen” Aryans had not installed themselves long in the fertile Panjab, before other hordes from Central Asia followed and tried to wrest from them the “right” of exploiting the native peasantry: the game has continued ever since, and in India for instance the succession of Persians, Greeks Parthians, Skyths, Kusbanas, Huns, Turks, Mongols down to the maritime Powers of modern Europe, can be traced with transparent ease and clarity. Always one chieftain tried to oust another, or at least make him a tributary of his—an intermediary between himself and the dumb, driven peasantry, whose only function was to let itself be fleeced. Thus

arose feudalism: one chief over many subordinate chiefs, a king of kings, a *chakravartin*, as the Indians, a jengis khan, as the Mongols, a shah-in-shah as the Persians called him—a universal emperor. Yet at bottom, the greater the *imperium*, the greater the *latrocinium*, as St. Augustine so neatly puts it.

In modern times especially, but not unknown before, the art of fleecing, of keeping in good condition the gold-laying geese, has been refined into “good government.” The steady impact of Christianity on the status of servility has in the end succeeded in adding to the notion of good government that of self-government: but even so, there has remained the possibility, the dread of the coming of Strangers, of apocalyptic horsemen from across the border, who would fain once more hold to ransom or own the producers of those eggs that from a distance look so tantalizingly golden . . .

Each people dreads each other today in the Occident; they all know that war has long ceased to produce golden eggs for anybody. Victors and vanquished alike are by it reduced to beggary: the only further development still possible is mass-suicide of a whole continent—and the continent becomes less and less inclined for that. The Occident is almost on the point of discovering that there are really no strangers, but that all the nations of which it is composed, form a family, a family of nations. But with that twist of original sin, they cannot bring themselves to speak of themselves as a Family of Nations: they insist on calling it a League of Nations.

A League—but against whom? Who is the Stranger whose irruption is dreaded? At one time it was “the Bolshüe”; today Russia is safely inside the League. Who remains outside still—worse still: who has deliberately left it?

The Third Reich and Japan.

But then, if the whole world is leagued against any disturber of the peace, what can such a one do? Ah, if man was ruled by reason! How quickly would a family of nations “larn” naughty members of it! Naughty, mischievous, dangerous—still, not strangers, but members of the family. And as such to be sternly brought to reason and rendered innocuous.

The great problem, over-towering all others today, is the problem, whether there are to exist still any Strangers, or whether mankind as a whole has decided that the age of Strangers has come to an end with the advent of steam, of radio and of aviation. Aristotle wisely said, that the size of a city must not exceed the possibility of its citizens being addressed by the voice of a single herald. Today one man’s voice can reach simultaneously the inhabitants of the whole globe: the whole globe has become one city.

City of Dreadful Night? Or City of God?

H. C. E. ZACHARIAS

New Deals, Past and Present

XII.

There are tragedies, the meaning and extent of which men realize quickly. Let a war, a catastrophe of nature, a widespread scourge visit a country, and there are few so indifferent or ignorant that they do not understand the sinister import of the reports read by them. There occur, on the other hand, events which threaten with ruin a vast multitude of people, and little thought is given by the average man to the seriousness of the situation because sensational aspects are lacking.

The farmers of our country for a number of years have experienced the tragedy caused by the low exchange value of farm products in the world markets. They are the hapless and helpless victims of a situation unwittingly fostered by their energy and industry, but which to control or change they lack the power. They are the victims not merely of circumstances of an immediate nature, but of theories and policies, the influence of which on their condition but few farmers recognize.

Not merely farmers, but not a few instructors in economics would probably be astonished to be told that the principle of the division of labor, emphasized so strongly by Adam Smith, is, to an extent at least, at the bottom of the development of agriculture in our country and also of the upset condition it is in today. And that existing circumstances demand we should break with this system, even as a domestic arrangement.

Agriculture was in our country developed with the intention, dictated partly by necessity and, on the other hand, by conditions favorable to this policy, of supplying the industrial nations of Europe with food (wheat, meat, lard) and raw material (chiefly cotton and tobacco) in exchange for the products of industry. This phase of economic expansion is definitely ended; the very influences, which tempted the American people to adopt a division of labor so arranged, have applied their efforts to other countries, until the American farmer, whose land had become dear, while taxes mounted steadily, discovered his products were competing in the world market with wheat, cattle, meat from the Argentine, Australia, and western Canada. Before the World War the development in Asia Minor (Anatolia) of a new source of wheat supply threatened; that bone of contention, the Bagdad railway, was intended to bring this about. Since then the urge to self-sufficiency, adopted by European nations since 1919, has put an end not merely to agricultural expansion in the Western Hemisphere, but definitely demonstrated the necessity of restricting production of most staples, before all in our country.

Acting under compulsion of an economic and political nature, the AAA, immediately it had

attained to power, decided to adopt a policy dictated by the circumstances just referred to. However one may regret or even condemn the restriction of food production and the destruction of the very staples millions of people lack, the hard fact remains that our farmers produced agricultural commodities in quantities the home and world markets were neither willing nor able at the time to absorb. Nor is there hope that this condition can be remedied except to a limited extent. We are living in a new world; we must take into account the economic dislocation the world has experienced and the need for economic reorientation, such as many nations have been repeatedly forced in the course of centuries to adapt themselves to. Thus our prairie farmers, growing grain on fertile prairie soil, which cost them little, sixty years ago ruined many a European landlord, farmer, peasant, and tenant, while the economic emancipation of Japan, China and India, in progress for forty years, is even now disturbing every other industrial country. Four hundred years ago, the silver from the mines of Potosi caused a phenomenon, known to history as the "price revolution of the 16. century."

At the time Adam Smith wrote the "Wealth of Nations," England's industry had progressed far beyond the limits attained by the manufacturers of other European countries. Consequently it seemed not merely possible, but preferable, England should satisfy the demands of other peoples for factory-made goods, and exchange them, for instance, for grain. The Nation would, it was thought, profit by the exchange. The validity of his theory Adam Smith sought to prove by demonstrating the advantage to which a cuffmaker attained by turning a penny's worth of flax into an artistic lace cuff, such as were worn at the time by gentile people. For a small quantity of this refined product it would be possible to exchange in the open market large quantities of foodstuffs and raw material produced in other countries. The theory of the division of labor was in such manner established as a principle of international economy. But however plausible the theory may seem, its success depends, as the late Gustav Ruhland has pointed out, on three conditions:

Will the maker of lace cuffs always find a market for his wares in foreign countries. (Our farmers find it impossible to do so.)

2) Will it be possible for him at all times to purchase the cheap, but nevertheless indispensable flax in a foreign market. (This question was answered negatively for the Yorkshire cotton industry during our Civil War.)

3) Will foreign countries at all times be found willing to furnish food at commensurate prices.¹⁾ (Owing to developments referred to,

¹⁾ Ruhland, G. System d. Polit. Oekonomie. Vol. I, Berlin, 1903, p. 100.

our farmers can no longer exchange food at world market prices, except at a loss.)

Considerations of this nature did not prevail, however, in the 19. century; hence the theory of an international division of labor was generally accepted. Arthur Latham Perry, professor of History and Political Economy in Williams College, devoted an extensive chapter of "Elements of Political Economy" to prove that "whatever justifies individuals in selecting diverse paths of production according to their capacities and opportunity, the same justifies the nations in fully drawing out their own best capabilities under the conditions in which God has placed them, and then, exchanging what costs them little for what would otherwise cost them much, in enjoying all the world offers at the least expenditure of irksome efforts."²) Perry, a strong protagonist of Free Trade, merely voiced the opinion of a school, the domination of which was not broken until a much later day. In the meanwhile, the products of the farms of our country long found in Europe a market, supplied by them with agricultural commodities in accordance with the theory just referred to. But once the industrialization of the country was progressing, the tariff policy adopted for the protection of industry made it difficult for the farmer to continue to exchange freely his products for the wares of industrial England, Germany, France, and Belgium. He was now compelled to pay much for frequently inferior goods produced behind tariff walls, intended to "protect" domestic monopolies. He was prevented, consequently, from "enjoying all that the world offers at the least expenditure of effort." In addition, low commodity prices in the grain, livestock, meat and cotton market of the world, due to the competition of new arrivals, placed the American farmer at a disadvantage. Consequently his ability to pay his debts, and also his purchasing power were, if one excepts a few war years, greatly reduced because of the spread between the prices of agricultural products, determined in the world market, and those of manufactured goods consumed by him, enjoying the advantages of protectionism.

There now occurred, what had been experienced in European countries a hundred years earlier: The economically weaker farmers, unable to discharge mortgages or make "a living" on the land, deserted the soil and migrated to cities, largely to industrial centers. The Census of 1910 showed a falling rural population even in most states of the Middle West. Iowa by 1920 had fully developed what the Germans long ago called "Landflucht", one of the saddest concomitants, viewing the matter in the light of sound sociology, of the capitalistic system. The Great Depression halted the desertion of the land; the economic catastrophe sent men

and their families back even to farms and rural communities, where they discovered that, while the soil was as willing as ever to render crops in return for the toil applied to its cultivation, the monetary reward for twelve months of honest efforts to produce food for market yielded little more than the cost of production, if that. For a number of years, wheat, meat, cotton and tobacco were produced at a loss.

The farmer's depression did not first arrive in 1929; it had been stealing in on him over a number of years; its advent may be traced back over a number of decades even. The "division of labor" no longer produced results favorable to the agriculture of our country, for one reason, because international capitalists had opened up undeveloped parts of the world, just as they had opened up our Far West, and for the same reason. They stood to gain, not only from the trade activity during the periods of investment and construction of railways etc., but also from the permanent expansion of trade in new markets which were expected to absorb manufactured goods in exchange for the products of the newly developed regions. This point, put forward by Sir George Paish in *Lloyd Bank Monthly Review*³), has a tremendous bearing on the agricultural situation existing in our country today. Professor Ruhland's doubt, whether the cuffmaker would at all times find a market abroad for his lace-cuffs, is, in the case of the American farmers, now answered in a negative sense. The foreign markets, dominated by him in the days of "King Corn", when the western prairies were the chief source of the food supply of industrial Europe, are now well nigh closed to him. "They can't get along without us," was, to our knowledge, almost a slogan on the floor of the Chicago Board of Trade at a time, when Argentina and Australia were preparing to compete with us in the world market.

The protagonists of the "American System", as protectionism was called by its original promoters, did not contemplate a situation such as this, when the products of farms and plantations of the country are no longer exchangeable in the markets of the world, while they are produced in quantities exceeding domestic consumption. Their intentions have gone awry sadly. Henry Carey, the most able and determined among the leaders of this school, clearly stated it to be the "object of protection—to bring the consumer of goods to the side of its producer, there to eat plenty of good and nourishing food; the consumer of cotton to the side of its producer that he may not need to wear a mixture of wool and paste;—and the shoemaker to the side of the farmer and planter."⁴)

³) Quoted by P. C. Loftus, *A Main Cause of Unemployment*, (i. e. foreign loans). London, 1932, p. 71.

⁴) *The Harmony of Interests*. 2. ed. N. Y., 1856, p. 206.

²) Loc. cit. N. Y., 1868, 5. ed., p. 382.

Both would, Carey assumed, gain; the farmer doubly; "he gives less food, and gets better clothing in return," he wrote. Protection has not, as we know, accomplished these results. On the contrary, the farmer and planter has over a number of years suffered from the disparity between the price received for his products and the price of the commodities purchased by him. Protection, while it has made next to impossible an exchange of American farm products for the industrial products of European nations, has, on the other hand, not achieved the contemplated decrease of distance between the producer of staples and the consumer existing in Carey's time. The great industrial areas of the country and the great areas devoted to agriculture are as far apart almost as were the north and south Atlantic states from England eighty years ago. The cost great distances impose on producers and consumers have certainly not been eliminated. Protection was largely intended to overcome the waste inseparable from a division of labor which permitted the producer of wheat and flour to be separated from the producer of cloth by an ocean. But how far are not the wheat growers, in the Dakotas, in Kansas and Nebraska, removed from their domestic markets, the producer from the consumer? And how great the distance separating the cotton grower of Arkansas, Oklahoma, and Texas, from the mills and the centers of population? Nor are the livestock raisers much closer to tanneries and shoe factories!

Henry Carey observed more than eighty years ago: "The man who lives in Arkansas has to employ numerous men, horses, steamboats, ships and warehouses, in the performance of every exchange, and the consequence is, that he receives for the produce of his land little more than compensation for his labor, and his land has scarcely any value."⁵) This situation remains virtually unchanged today; the "market on the land for the products on the land," for which the distinguished economist contended, has not yet been established either in Arkansas or any of the other agricultural states referred to. The financial and industrial centers are, generally speaking, far removed from the sources of agricultural production. All freight charges to markets and from factory to the land are paid by the farmer; distance is a factor injurious to his interest in other ways. Let him, therefore, ponder Henry Carey's opinion: "The nearer the consumer and the producer can be brought to each other, the more perfect will be the adjustment of production and consumption."⁶) And having pondered, let the farmer develop a program, the most important demand of which would be decentralization of industry.

"Break down monopoly and bring the ma-

chine to the cotton field," insisted the one great economist America has produced. In Co-operation, not considered by Carey, the people of those sections of our country, so long injured by "division of labor" and the monopoly it has created, have the means of their emancipation at hand. Should decentralization of industry not be accomplished, the descendants of the pioneers on the land must fear future developments.

F. P. KENKEL

Untaxing Land Would Hurt Farmers

For nearly a dozen years, real-estate interests and land speculators have been working subtly for forms of taxation that would reduce or remove taxes on land. At first, they proposed state-income taxes. In recent years they have turned their attention more to securing the enactment of sales taxes.

No stretching of the imagination is required to believe that the present drive all over the country for sales taxes is the result of this subtle campaign, carried on for so many years by real-estate interests and land speculators to shift taxes from land. These pioneers in the movement to untax land now have a strong ally in the land-mortgage companies that have come into possession of so many farms by assignment and foreclosure.

The special interests, which have selfish reason for seeking to remove taxes from land, strive for farmer support in their campaign by trying to make it appear that untaxing land would benefit farmers by reducing their taxes and making it easier to own a farm. The arguments used to gain farmer support, while superficially plausible, are utterly fallacious, and farmers should not be misled by them.

Changing the method of taxation would not reduce the cost of the various units of government, from the state down to the school districts. Unless public expenditures were reduced, just as much revenue as ever would have to be raised in some way. From the people living in a given area, just as much taxes, in one form or another, would have to be collected. There is no Santa Claus in taxation.

To the extent that taxes were removed from land, mortgage companies holding farms, land speculators, and other non-resident land owners would be relieved of taxation. They would pay that much less into the public treasury. With public expenditures continuing on the same scale, this reduction in taxes paid by non-resident land owners would have to be made up from some other source.

This could only mean that the resident people, including the actual, operating farmers, would in some way be obliged to pay more taxes. Under the sales tax, which is now the favorite form of substitute taxation, they would

⁵) Loc. cit., p. 162.

⁶) Loc. cit., p. 190.

pay their increase in taxes bit by bit on everything they purchased that carried a sales tax. Being hidden in prices would not make the increased burden any less real.

True, the farmer who owned his farm would be relieved of land taxes to the extent that land was untaxed. But what would it profit him to pay less taxes on his land only to pay every year in sales taxes, or in higher prices for farm and household supplies, due to the shifting of income taxes, a larger sum than that from which he had been relieved?

The only resident land owners who would be benefited by untaxing land would be the owners of large holdings. Beyond a certain point, depending on the size of their holdings, they would be relieved of more taxes on their land than they would have to pay in new forms on their purchases as consumers. Surely there is nothing laudable about helping large land owners at the expense of small owners and tenants.

Owners of family-size farms would be penalized by untaxing land. With the same amount of revenue to be raised, they would have to pay in other forms not only the taxes lifted from their own lands, but their share of the taxes of which non-resident holders and large resident holders would be relieved.

And tenant farmers would be hurt worst of all. Because they own no land, untaxing land would relieve them of no taxes whatever. But as consumers, paying sales taxes and bearing their share of shifted income taxes, they would have to assume their share of the taxes lifted from non-resident holders and large resident holders.

There is no escape from the conclusion that untaxing land would not only not reduce the taxes of actual, operating farmers—whether owners or tenants—but that it would increase their total taxes. Thus the very farmers who deserve to be helped would be injured.

The argument that untaxing land would make it easier to acquire and own a farm is even more fallacious than the argument that it would reduce farmers' taxes. Land prices would rise in proportion to the reduction in taxes on land. Capitalizing at 5% a reduction of \$1 an acre in taxes would add \$20 an acre to the value of land. That would be an outright gift to land speculators and mortgage companies holding foreclosed lands. They, and not landless farmers seeking to acquire farms, would get the benefit.

Furthermore, lifting taxes from land would make it easier for non-farmer owners to hold their land. With little or no taxes to pay, they could hold their land indefinitely at little cost. Speculative possibilities would be enormously increased. To the extent that land was untaxed, non-farmer owners would be encouraged—aye, even subsidized—to hold their land while actual farmers poured value into it. All this

would make it harder for landless farmers to acquire farms. Untaxing land would be a perfect tenant-making policy.

To sum it up, the owner-operators of family-size farms would not be benefited by being relieved of taxes on their land only to pay in other forms of taxation more than the amount of which they had been relieved. To the extent that they would have to pay the taxes of which non-farmer land owners had been relieved, their burden would be increased.

Tenant farmers would be still further submerged. Their tax burden would be increased by new forms of taxation, without any compensating benefits whatever. They would find it harder to acquire farms and pay for them—for untaxing land would boost land prices, and encourage land speculation and land-holding by non-farmers interested only in collecting rent and garnering unearned increment.

L. S. HERRON,
Omaha, Neb.

Shakespeare on the Federative Principle

Both the organization and functioning of society, constituted in accordance with the organic federative principle, emphasized by Pius XI in *Quadragesimo anno*, is described by Shakespeare in *King Henry the Fifth*. Addressing the King, the Archbishop of Canterbury pictures the commonwealth just such an organism of functional estates or groups as the Pope evidently has in mind. Henry's statement of political policy

For government, though in high and low and lower
Put into parts, doth keep in one consent,
Congressing in a full and natural close,
Like Music—

is continued by the primate of the Church in England:

Therefore doth heaven divide
The state of man in diverse functions,
Setting endeavor in continual motion.

The action of the parts must, however, be directed toward one end, the common good. The Archbishop describes the commonwealth of the bees to illustrate his views on the organization of a nation, drawing, in the end, this inference:

That many things, having full reference
To one consent, may work contrariously;
As many arrows, loosed several ways,
Fly to one mark; as many ways meet in one town;
As many fresh streams meet in one salt sea;
So many a thousand actions, once afoot,
End in one purpose, and be all well borne
Without defeat.¹⁾

Similarly, Dante declared for the federative principle in his tract *De monarchia*; local and corporative self-government was to him an ideal, which was realized in the great communes of Europe throughout several centuries.

¹⁾ King Henry V. 1, II.

Ultimately royal absolutism accomplished what the present trend towards centralization is seeking for today: the subjugation to the State of important component parts of Society. It is this tendency, so harmful as it is false, Pius corrects in the following statement:

"Just as it is wrong to withdraw from the individual and to commit to the community at large what private enterprise and industry can accomplish, so it is an injustice, a grave evil and a disturbance of right order for a larger or higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies."²)

These views are essential to the reconstruction of the social order, as contemplated by Pius XI. What is declared by him "a fundamental principle of social philosophy, unshaken and unchangeable," must constitute the basis of Catholic endeavor directed at the reformation of the social body, in order that "it will be possible to say, in a sense, of this whole body what the Apostle said of the Mystical Body of Christ: 'The whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity.'"³)

F. P. K.

Warder's Review

European and American Freemasonry

The evident difference between the attitude adopted by continental Freemasonry towards the Catholic religion and the Church and that of English and American Lodges has frequently been commented on. Catholic authorities on the subject have insisted that in principle the two were alike, while admitting that in practice Freemasonry both in England and the United States did not display the enmity towards religion, the clergy, and the Church so notorious in the Grand Orient of France and the Masonic bodies affiliated with it.

There is an interesting reference to this question in the "Extract of Pastoral Instruction of the Bishop of Alton" (Illinois), issued April 12, 1875, by the then Ordinary of the See, the late P. J. Baltes. The fifteenth chapter of these instructions is devoted entirely to societies, Catholic and non-Catholic. At the end of the first article, dealing with Secret Societies, Bishop Baltes speaks of the distinction referred to:

"If, as a general thing, Freemasons in the United States are less inimical and more tolerant towards the Catholic Church than are their brethren of the Old World, we have the characteristic generosity of the American people, and not the good will of Freemasonry, to thank for this."¹)

Fundamental doctrines of Freemasonry deny equally fundamental doctrines of Christianity

²) Forty Years After. N. C. W. C. ed. p. 26.

³) Quoted in Encyclical, ut supra, p. 29.

¹) Loc. cit. Alton, 1875, p. 68.

and the Catholic Church. The Grand Orient, however, has throughout the last hundred years been what is today called a "leftist"-movement. Not in the service of the masses, but of the Bourgeoisie which tended toward republicanism. This explains why Mussolini and Hitler should both have suppressed Masonry. It has no place in a class- and partyless state. Nor, let us add, in a society fundamentally sound.

We, too, Invite Drastic Changes

Why a decade and a half should not suffice for a Nation, unbalanced by a national catastrophe, to put its house in order, those of our people, who grant European affairs any thought at all, find it difficult to comprehend. Once the German nation was rid of the incubus of monarchy, the second Reich should have flowered like the desert of Sharon. The advent and triumph of Naziism is, therefore, looked upon as an admission of the inability of the German people to sustain and enjoy the blessings of Democracy.

We are, after all, doctrinaires, strong in the belief that institutions matter most. As a nation, we lack, however, the seriousness demanded of those who would contemplate and apply to conditions political doctrines. Ku-Hung-Ming, a discerning Chinaman, has stated the case well: "The Liberalism of the past read books and comprehended ideas; modern Liberalism at best reads newspapers and uses the great liberal phrases of the past [Democracy, Liberty, for instance!] for slogans that serve its selfish interests."¹)

Political institutions cannot be discarded and exchanged for new ones without inviting great risks. This the German people are experiencing. The late John Fiske expresses but the opinion of every thoughtful student of history in this statement:

"The evils that inevitably flow from any fundamental change in the institutions of a country are apt to be much more serious than the evils which the change is intended to remove. Political government is like a plant; a little watering and pruning do very well for it, but the less its roots are fooled with, the better."²)

While it is not at present the intention of our Nation at large to "fool" with the roots of our political institutions, circumstances must inevitably lead us to adopt drastic changes of a fundamental nature, should the present trend to extend the Federal power and employ it for the purposes of State Socialism continue, to mention but one of the dangers threatening. Should these things come to pass, we too must experience the truth of Professor Fiske's opinion.

¹) Quoted by Friedr. Muckle, Das Kulturproblem d. franz. Revol. I., Jena, 1921, p. 66.

²) Fiske, John, Civil Government in the U. S. New Ed., Boston, 1904, p. 176.

Because He Appeals to Something Dormant in Many Hearts

Our people would do well to study the history of the Russian Duma, its helplessness in the face of a great national catastrophe, and the circumstances which swept Kerensky into power in 1917. A keen observer, a member of the Bloc in the Duma, Schulgin, declares him to have been quite as perplexed as all the other members of the Russian assembly were, when matters went from bad to worse. But, when "the Street" rushed the palace in which the Duma sat, Kerensky developed histrionic qualities, and they, together with his ability to grasp opportunity by the forelock, were responsible for his temporary success.

Senator Huey P. Long may be swept into the White House, however impossible this event may seem today. The source of his strength is even now, as Mr. David Lawrence points out, a topic of discussion on every side in Washington. When demagogue meets demagogue, when politician meets politician, and when strategist meets strategist, the Louisiana "Kingfish" is served, because he "surpasses anything the New Deal has yet offered."

Mr. Lawrence believes Long's strength to lie in his knowledge of the vulnerable spots in the Democratic armor, to which he adds a knowledge of public opinion, "not surpassed by anybody in public life." He possesses another quality which, as far as the masses are concerned, counts for much in our country, although neither our intellectuals nor the people who throng the sidewalks of our metropolises know it: there is in Huey Long a deep-seated chiliasm, the roots of which reach down into medieval days. Chiliastic tendencies have not merely persevered among the backwoodsmen in the mountain cabins of the Appalachians, they exist also on the Middle Border of yore. The isolation to which several generations were exposed has, in fact, intensified the subconscious longing for the millennium.

Huey Long, when he speaks of better things and times to come, does not make use of the vocabulary of Karl Marx; he expresses himself rather in the language of an itinerant preacher who holds out the promise that the Golden Rule assures a golden age, that it should be possible to establish the Kingdom to come on earth by the popular will in a democracy. The crude even-handed democracy of the frontier, admired so greatly by the Austrian ex-monk Charles Sealsfield¹) a hundred years ago (let the reader compare his novels of life in Louisiana, Mississippi, and Texas,²) with Huey Long's attitude), backed by religious motives, may still be summoned to exert a strong influence over the

minds of many hundred thousand Americans, provided the conjurer knows the magic text to which the spirits must yield.

State Intervention Extreme, Yet Ineffective

To what lengths popular government, ostensibly representing the people, will carry interference in economic activities, a bill recently passed by the Chamber of Deputies of Argentina demonstrates.

According to a communication from Buenos Aires to the *Economist*, the Province of Mendoza is suffering from the effects of over-production of wine, combined with poor marketing systems and heavy provincial taxation; and, as the whole province mainly depends on wine production for its living, "drastic steps must be taken." It is, of course, the State must do so; it cannot be otherwise in a world turning its back on laissez faire!

The act provides for the substitution of part of the cultivation of wine grape by table grape vineyards; the purchase of surplus stocks of wine by a special board for the purpose of regulating prices; the suppression of certain vineyards considered to be unsuitable for the production of either table or wine grape and their substitution by fruit orchards; and the discouragement of new plantations by means of a tax of a thousand dollars per hectare on all new vineyards.

Is it possible to carry State interference in economic affairs to a greater extreme? And what guarantee is there that the provisions of the bill referred to will result only in good? Should there be left economists of the old school, they might well chuckle in glee over the admission: "The disastrous position in which the wine industry finds itself is probably, to a great extent, due to the protection given to the industry by high tariffs on imported wines." The correspondent admits to large profits having resulted at first to local concerns; in consequence many people were attracted to the business. When the new plantations began to bear fruit, it was discovered that with the increase of production and the decrease of consumption, due to the crisis, heavy stocks were accumulated. After that, of course, "the State" was expected to remedy the situation.

Self-interest which, according to the founders of the liberal system of economics, was to prove itself a perfect regulating principle, must be held accountable for the chaotic condition the lawmaking branch of the Argentine government is now applying its remedies to. Whether government restrictions will, in the end, prove more satisfactory than unrestricted private enterprise, responsible for the problem, appears doubtful, when examined in the light of historical experiences.

¹) A pen-name; he was otherwise known as Karl Postel.

²) Consult, for instance, Chap. IV, *The Stump Orator*, in *Pflanzerleben*, I. Stuttgart, 1846.

¹) Loc. cit. Dec. 29, 1934, p. 1257.

Western Australia Plans Secession

The case of Western Australia, one of the members of the Australian Commonwealth, should give our agricultural states food for thought. Her plight and present situation resembles the depressed condition of those areas of our country producing such agricultural staples as grain, meat, and cotton.

While Western Australia, according to the *Economist*, at a referendum in 1911 "alone among all other States recorded a majority for constitutional amendments designed to give the Federal Government powers over all matters of trade, commerce and industry within the commonwealth," the same State "now protestingly sits face to tail on an ass that a generation ago she rode with such impatient spurs."

The explanation of this attitude has a significant ring to it:

"Western Australia is the primary producing State *par excellence*, and in her primary industries, most of whose output is exported, lies her whole economic strength."¹)

But instead of considering these interests, the Commonwealth (let the reader substitute for this word Washington, or the Congress) "has clapped on high industrial tariffs; forced her to pay more for necessities and luxuries; injured the markets for her produce; nourished uneconomic secondary industries; while she, remote and small in population, has had no chance of starting industries of her own" (let us think, in this instance, of Arkansas).

According to the *Economist*, "there is more to it than this"; however, the weekly is content to produce the most striking and fundamental part of Western Australia's "Case" for secession, the mere title of which is said to run to some fifty words. Her contentions are, the London publication thinks, "undeniably convincing." And while a clever counsel for the Australian Commonwealth would make the most of certain exaggerations, the fact remains, that "on the main issue, as the Commonwealth Tariff Board itself stated in 1924, Western Australia 'has to bear whatever burden may arise under the protectionist tariff without reaping any of the accompanying advantages.'"

It is exactly this accusation the agricultural states of our country, those of the Far Middle West, the Far West, South and Southwest, could advance with convincing arguments. Excepting a comparatively small number of industrial centers, the entire region referred to has been exploited for the benefit of financial groups and industries, largely controlled by the former, and remote in every respect from the wheat, corn, meat and cotton producing areas of the country. Their present distress, for which the AAA has no real remedy, is largely attributable to this condition.

¹) Loc. cit., London, Feb. 2, p. 240.

Contemporary Opinion

I have lived through six depressions; I have seen some tragic times; but there has been some hope. I have seen the years when men built up small fortunes, when people built homes and bought books. There was money for good living and some cultural enjoyment. But where is there any surplus now? Where is there anyone making a profit? Living costs are mounting faster than salaries.

And what are the young people to do? Should a Fascist leader like Mussolini rise up now, the young people of this country would flock to him. Such a man would seem to them to offer hope and romance.

ANNA STEESE RICHARDSON,
Associate Editor, *Woman's Home
Companion*¹)

Under the pretext of a "lawful return from savings" we practice usury on a world-wide scale and we are willing to ruin our own friends and neighbors by loaning, selling, renting, investing, managing, advising and other ways of social service and activity.

As the educated and fearless Benedictine Monk, Fr. Scherer, writes, (in his: "Bibliothek für Prediger," 1909, vol. IV, page 848):

"Concerning usury—the religious teaching has become mute, legislation keeps quiet, the church keeps silent, the state keeps his hands idly in his lap. Such conditions cannot continue any longer."

Who likes that? One friend of interest censured quotations of Popes and church councils in our manuscript. But—usury is a sin, and as Webster's dictionary has it, a usurer is: "any moneylender for interest; one who practices usury." And although there are many kinds of usury, the most pernicious kind is money-usury.

J. GABRIEL²)

The League [of Nations] as at present constituted is an admirable clearing-house, an advisory bureau, an international barometer; it is all these things, but it is not a world's executive. The practical work for peace has to be done elsewhere, in the sovereign parliaments and the chancelleries, by the putting into practice of 'a growing sense of the common interests of civilization'

The point to be stressed is that the choice between war and peace is not one to be made at some problematical future date when a government has to decide whether or not it will fight

¹) Interview, *St. Louis Globe Democrat*, March 11, p. 1 C.

²) Quoted from *Glimpses, Facts and Thoughts Concerning Property, Wages, Money, etc., etc.* Privately printed at West Bend, Wis., 1933. J. Gabriel is the pen-name of a priest, a native of Poland, with a deep sense of the lot of the burdened masses and the evils existing in a sick society.

over a particular issue; it is a choice that has constantly to be made here and now. At every step in policy the judgment has to be made: Is this calculated to lessen resentments, fears and rivalries, or is it likely to inflame them? Is it for peace or for war?

To parliaments and cabinets, to dictators and kings it must be made clear that no state has the right to take any measure that might affect its neighbors without regard to their well-being as well as its own. When they consider measures of national self-sufficiency, of nationalism, of Imperialism, it is for them also to consider the common destiny of the world and the brotherhood of man, for that is 'the common interest of civilization.'

J. R. KIRWAN
in *Blackfriars*¹⁾

People with a cash income of from \$600 to \$1200 a year have the chance to become home owners, according to the regulations which have been issued recently by the Division of Subsistence Homesteads, PWA. Homesteaders will be given a period of thirty years in which to pay for their homesteads (payments in nearly all cases to be made monthly); interest on unpaid principal is fixed at 3 percent compounded monthly. Homesteaders will make payments at the rate of approximately \$50 annually per \$1000 per year. In other words payments will be \$101, \$126, \$152 and \$177 annually on homesteads costing \$2000, \$2500, \$3000 and \$3500 respectively. Title will remain with the federal government until the homesteader has paid three quarters of the purchase price, when title will pass to him, the Federal Subsistence Homestead Corporation taking back the mortgage to secure its remaining equity in the property.

Thus, says the Department of the Interior, "it is clearly possible for subsistence homesteads to be purchased by members of the low-income group who form an intermediate class, situated *precariously* (italics ours) above the relief level on the one hand, and on the other clearly below the higher income group who can obtain financing from private sources."

Query—In the light of past experience is it wise and farsighted on the part of the powers that be to encourage home ownership in such a low-income group?

*The Survey*²⁾

It may be doubted whether the development of labor-saving devices causes unemployment. Economic theory denies it—but under suppositions which have vanished to a large degree. The experience nevertheless in all industrialized countries shows unemployment as a mass phenomenon even under prosperity conditions. The post-war time did not get rid of it. We state the further fact that two years of New Deal

policy have not reduced unemployment to a bearable limit. The system of capitalistic enterprise has developed from within and not without a certain rigidity; this rigidity has inhibited the necessary processes of adjustment—that is a wide field merely to be touched here.

But even if further mechanization and industrial concentration would in the long run absorb the whole mass of unemployment, would that be a desirable solution, a welcome development? It is doubtful. This process would concentrate industry so much—economically and locally—that immense economic power would meet immense mass dependence and the country would be divided into sections with highly massed overpopulation and others with a tremendous underpopulation as in "Middletown" and farm belt areas. This issue would concern the general welfare indeed, even if it did not concern the motives of private enterprise which still run in the line of profit-making and not in promoting the general welfare.

G. A. BRIEFS, Ph.D.
in *Catholic Charities Review*¹⁾

Economic planning, as advocated by the reformers, may be defined as the foreseeing and planning by a centralized agency or agencies, of the specific future course of economic progress of the country, including the balancing of the supply with the demand for particular goods and services and the number of those seeking gainful occupation with the volume of available jobs; also the directing, through centralized regulation, of the infinite economic activities of the country along the specific lines thus laid down. As now being advocated in this country, it is attempting to regulate our economic life along several different channels:

The regulation of agriculture, through the Bankhead Act and the AAA.

The regulation of industry through NIRA.

The control of capital and credit, first, through control of the banking system, and second, through control of the financing of private enterprise by the Securities and Exchange Commission operating under the Securities Act of 1933 and the Securities Exchange Act of 1934.

And finally by the establishment of social security, through plans not yet crystallized into specific form.

The question we must ask with respect to these vast undertakings is not only whether the objectives are desirable in themselves, but whether they can be reached in a practical way without the destruction of our social order and the substitution of one not suited to the psychology of our people nor stimulating to our future progress.

GEORGE H. HOUSTON²⁾
Chairman, Durable Goods Industries Committee

¹⁾ Loc. cit., Feb., pp. 36-37. Götz Briefs is, at present, Visiting Professor of Social Economics at the Catholic University, School of Social Work.

²⁾ "Economic Balance—For Recovery." *Economic Forum*, Vol. 2, No. 4, pp. 198-399.

¹⁾ Oxford, Nov. 1934, p. 733.

²⁾ Loc. cit, Jan., pp. 17-18.

CATHOLIC ACTION

The All Catholic India Congress, conducted at Poona between Christmas and New Year, is accounted "very successful." Delegates from all parts of India, far and near, had come to take part in it.

The subject of the deliberations was: The Catholic Family, the Menaces threatening it, and its Duties.

A film prepared by the St. Vincent de Paul conference of Miyazaki, Japan, illustrates what is being done for the poor and for orphans at the Catholic Home in that city. The film, arranged in a way to win the interest of the Japanese, portrays the daily life at the institution and shows the inmates at work, at prayer, at religious instructions, and the children at their games.

Miyazaki newspapermen were invited to a pre-view of the film. They were impressed by the picture and gave it much favorable publicity in their theatre columns with the result that when the film was shown to the public it drew large numbers of non-Christians. Many persons, including some non-Christians, sent the missionaries contributions for the Home. The principal purpose of the film, however, was to illustrate Catholic doctrine in practice. The film was also shown at a provincial congress of Japanese social workers.

An organization at Parkersburg, W. Va., sponsored by a number of active Catholics, and known as the Catholic Literary League, have succeeded in having published in the two secular newspapers of their city thirty-three articles of an informative nature, chiefly regarding the doctrines of the Church. In the course of six months, the League placed 1430 copies of *Our Sunday Visitor* in hotels, barber shops, railroad and bus stations. Besides, newsstands were prevailed on to put the paper on sale.

Other Catholic papers and magazines are placed with newsstands for free distribution. The League maintains a small library, where non-Catholics may obtain books dealing with Catholic subjects. Over 1890 Catholic books, magazines and newspapers have been distributed to non-Catholics, gratis. Six issues of the *Parkersburg News* carried articles on the persecution of the Church, the clergy and the faithful in Mexico.

More than 163,000 visits were paid to the Apostleship of the Sea Centre at San Francisco last year. During the seamen's strike at that port the Seaboard Hotel in which the A. S. Club is situated, was taken over by the Federal Government authorities.

At the instance of Father J. O'Kelly, Port Chaplain, relief was administered from there to the seamen, more than 150,000 free meals being served by the Ladies' Auxiliary of the Apostleship of the Sea. As a result of this public service the Apostleship of the Sea is now firmly founded as a vitally important civic institution in the great Pacific port.

Father Keyes has been appointed Port Chaplain at Mobile, Alabama, by His Excellency Bishop Toolen. At Mobile the Vincentians have for the past two years carried out most fruitful ship-visiting work and they hope, with the new

Port Chaplain's help, to establish a Club for the sailors.

At Galveston, Texas, the Catholic Action Club of St. Mary's Cathedral have established an Apostolatus Maris service centre which is operating with success. Brooklyn and Philadelphia have also Seamen's Institutes, Fr. A. M. Rickert being Port Chaplain at Brooklyn.

In connection with the contemplated World Exposition at Brussels, it is intended to conduct the "Fifth Catholic International Conference of Social Service" under the honorary chairmanship of Cardinal Van Roey, Archbishop of Malines, and Primate of Belgium. The meetings are to be held on the four last days of July.

The general thesis of the first session will be, "The moral and sociological bases of Social Service", by M. E. Rubbens, Minister of Labor and Social Welfare of Belgium. The papers to be read on the same occasion are in harmony with the general subject. Rev. Kowsowski, Director of the Catholic School of Social Service, of Poznan, Poland, will speak on "How to teach the moral and sociological basis of Social Service," while Rev. Fr. Salt, Director of Social Action for the Archdiocese of Birmingham and professor at Oscott College, England, will read a paper on "The inadequacy of public authority to safeguard the moral basis of Social Service."

The general theses for the remaining three days are: "Social Service, an integral part of modern economic organization"; "Social Service, an efficient factor in the work of public bodies for social wellbeing"; "Doctrinal teaching in social schools"; "Immutable principles, changing realities"; "Social Service and popular education: principles and methods."

It may be mentioned that on the third day Fr. Schmidt, in charge of Research concerning Vocational Choice and Training at the International Labor Office, Geneva, reads a paper on "Training in housekeeping, its educative and social importance."

THE SOCIALIZED STATE

The direction into which developments are carrying us was indicated by Dean Willard C. Rappleye, of Columbia's Medical School, on a recent occasion. He predicted, the *Columbia Alumni News* (N. Y., March 1, p. 8) remarks editorially, "that eighty-five percent of the medical service in the United States will be supplied by physicians paid by some government, local or national, in twenty to fifty years. Dr. Rappleye's forecast was made in remarks amplifying his paper on 'Larger Social Aspects of Medical Education,' which he delivered before the annual Congress on Medical Education in Chicago."

Dr. Rappleye is said to have made it plain that he was not recommending immediate State medicine, which he said neither the medical profession nor the government was now prepared to administer competently. At the same time, he pointed out that roughly one-seventh of the nation's physicians now worked on a salaried basis.

PARLIAMENTARISM

The modern Parliament, the arena in which the representatives of an inorganic mass decide

problems of an economic, social, moral or even religious nature, largely according to party lines, is being challenged on all sides. The editor of the *Southern Cross*, a Catholic weekly of Cape Town, South Africa, writing in the issue of January 23rd of his paper, declares, for instance:

"The cream of our political wisdom, assembled in Parliament last week, devoted the best part of two successive sessions to arguing—furiously, weightily, bitterly, verbosely—about what they were going to argue about. This, far from being an exaggeration, is literally true, and the taxpayer must eventually pay for the wasted time. With a hundred and one problems of varying urgency confronting them, these overgrown schoolboys quarrelled and wrangled, insulting each other and the public's intelligence, when they should have been getting on with the job for which they are so handsomely paid. Judging by their salaries and the number of hours per year spent in the business of the House, M. P.'s time must be fabulously valuable, which makes last week's farce all the more disgraceful."

COLONIAL ADMINISTRATION

Neither existing conditions in Puerto Rico nor the Virgin Islands indicate that our nation is accomplishing the task of colonial administration in those dependencies with a marked degree of success. The following statement is culled from the "Proceedings of the Twenty-Second Annual Convention" of the Chamber of Commerce of Puerto Rico, held on January 26, 1935. It refers to the purchase of foodstuffs for free distribution. The Chamber's president, Filipo L. De Hostos, declares:

"It is extremely disagreeable to have to advise you that after giving sober and dispassionate consideration to the facts we are forced to the conclusion that we are grossly bamboozled. It is evident that this disdainful attitude of the administration is the result of the conceit of the Chief of the Emergency Relief Administration in Puerto Rico who, finding himself at the head of an organization which practically exercises dictatorial powers, through the tolerance of our own administration and the passiveness resulting from individual indifference and apathy rather than through statutory provision, does not feel that he is under any obligation to the community.

"A recent and additional allotment maintains the matter alive and all means of suasion and reason having failed, the merchants of the Island are confronted with the necessity of adopting vigorous measures for the defense of their legitimate interest."

POPULATION

The coming fall in the population of Europe is beginning to cast its shadows before it. Early in the present year the appointment of a commission to inquire into the Swedish population question was the subject of a bill introduced by the Conservative Party into the Riksdag. The uninterrupted fall in the birth rate, it seems, has "forced the population question into the forefront of Swedish politics."

The problem of declining population is, on the other hand, also one of considerable economic significance. In a recent paper on this subject, to the Royal Statistical Society, of England, Dr. E. C. Snow maintains, for instance, that "the reduction in birth rate, with its sequel

of decline in rate of growth of population, was a main cause for the slackening of our [England's] international trade in the 20. century." There are objections to this contention, but while it is true that consumption may increase while population decreases, ultimately a fall in population reacts unfavorably on both production and consumption.

PROFITS

Recent reports of the Federal Trade Commission on textile profits show that woolen and worsted companies reported average profits on investment of nearly 13 percent in the second half of 1933. Profits of 12 companies engaged in weaving woolen and worsted goods were nearly 30 percent on total capital stock equity during the same period.

Thread companies showed profits on sales running as high as 17 percent during the same period. Net profits of several mills reporting for 1934 include: Celanese Corp. of America, \$3,229,458; Ludlow Manufacturing Associates, \$1,141,285; Adams-Millis Corp., \$648,953; Belding Heminway, \$495,984; Mt. Vernon Woodberry Mills, \$413,990; Bigelow-Sanford Carpet, \$173,023; Federal Knitting Mills, \$121,363; Cabot Mfg. Co., \$90,614; Pilgrim Mills, \$51,368; Century Ribbon Mills, \$103,374.

INDUSTRIAL WARFARE

The liberalistic system of economics has, on the one hand, created classes, and on the other conditions which taught the workers to discover in the employers their enemies. Hence, Industrialism has from its inception to this day incited to warfare the opposing forces of Capital and Labor.

One phase of this civil strife is disclosed in the following statements from the *Textile Bulletin* for February 21. of this year:

"We urge cotton mills to, at least, learn where and how quickly moving picture cameras, with magnifying lenses, can be secured, and to be prepared to record the acts of union members, should another strike occur."

The editorial urges mill owners to buy or rent movie cameras and mount them on mill roofs "so that moving pictures might be taken of the activities of pickets and flying squadrons."

OBSCOLESCENCE

As a result of the practice of Capitalism to accelerate change, obsolescence is a factor of economic importance former centuries knew nothing about. Because of the tendency referred to, which is aided by man's natural inclination to hasten progress, even ships become obsolete before they are worn out by use.

Mr. Wilfrid Ayre, chairman of the Tank Research Committee of the Shipbuilding Employers' Federation, of England, recently declared that, at a given speed, there has been a reduction of 50 percent in fuel consumption, and that even on their smaller capital value the older ships find it increasingly difficult to make ends meet. Another authority holds that improvements in hull form and machinery, resulting from extensive tank research and experiments, have made it possible for British shipbuilders to offer modern cargo ships capable of carrying twice as much freight-paying cargo for each ton of coal consumed as compared with cargo vessels built eight or ten years ago.

RURAL INDUSTRIES

In the Province of Quebec the old spinning wheel is coming back to its original purpose of spinning the material for the home-craft productions for which Quebec has become famous, *Canada Week by Week*, issued by the Canadian Government, reports. Although many antique-loving tourists have added to their collections spinning wheels from Quebec, the supply is far from being exhausted, as there are still some 80,500 in the province. The old-time custom of home spinning and looming has experienced a great revival. Under the guidance of the Department of Agriculture, which has been encouraging domestic arts, thrifty housewives are spinning their own yarn and weaving their own cloth. Statistics reveal that there are 52,200 looms in the province.

Quebec has always been famous for its home-spuns, all of which are hand-loomed. A ready market for these home products has been created by visiting tourists, and the tourists, who a few years ago threatened the very existence of the spinning wheel with their demands for antiques, have in reality contributed in some measure to the revival of the old-time domestic arts in the Province of Quebec.

WHEAT PRODUCTION

Must our wheat farmers definitely resign themselves to the loss of European markets? The figures given in the following tables show clearly enough the enormous increase in the European production of wheat which has taken place behind protective barriers between 1925 and 1933, and the effect of this increased production on the import balances of wheat and wheat flour of the principal importing countries:

	1925	1927	1929	1933
	(Thousands of quintals)			
All European importing countries	299,525	272,716	312,443	375,432
Danubian exporting countries	80,675	74,124	82,445	100,001
Non European exporting countries	374,913	478,603	385,422	342,704

The Danubian exporting countries referred to are Hungary, Roumania, Bulgaria, Yugoslavia; the Non-European exporting countries are our own, Canada, The Argentine, and Australia.

The import balances of wheat and wheat flour for the years under consideration are as follows, in thousands of quintals:

Germany	15,506	24,090	13,039	1)
France	7,485	12,819	2,982	4,674
Italy	18,507	23,895	11,524	2,356

All European importing countries except United Kingdom	90,390	117,979	82,499	55,982
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The figures for the production of cattle and pigs show the same trend. The number of cattle in the principal European beef-producing countries increased between

1925 and 1933 from 59.3 millions to 64.9 millions, and the European pig population from about 65 millions to 77 millions. To the same extent, of course, the opportunities to export wheat and meat products from the United States to Europe have diminished.

CO-OPERATION

One of the oldest co-operative associations of the Middle West, the Council Bluffs Grape Growers Association, has expanded from modest beginnings in 1893 until it now handles the major portion of the commercial crop of Concord grapes in the vicinity of Council Bluffs. In addition to grapes, it handles vegetables and other fruits for its members, and purchases their orchard supplies.

The Association operates a substantial and well-equipped fruit packing plant and orchard supply warehouse. The plant is equipped to process grapes that cannot be moved to advantage in the basket crop market. In the past, the surplus was turned into grape-juice and vinegar. In the fall of 1933, the production of wine from the surplus was begun and the attempt proved successful. The Association expanded this activity last year to meet the conditions of a demoralized basket crop market.

However severely drought may have affected agriculture in South Dakota, the Watertown Community Oil Co., a co-operative, did a flourishing business in 1934 in spite of every obstacle. According to the report submitted to the annual stockholders' meeting, held at Watertown in February, the S. D. oil co-op last year had the largest cash sales in its history. A total of \$188,166.55 worth of merchandise was sold by the organization during these 12 months; of this amount only \$2,067.61 remained as "accounts receivable."

The report disclosed that the organization received and disposed of 94 carloads of gasoline; 11 carloads of kerosene; 31 carloads of tractor fuel; 9 carloads of lubricating oils; 6 tons of grease, and one carload of alcohol, used as an antifreeze mixture, during its last business year. The year's total gain, before deductions, amounted to \$36,465.18; depreciation \$2,268.60; interest on capital stock \$1,150.86; patronage rebates to members and non-members \$30,106.65, and transfers to undivided profits of \$2,939.07. There are 1060 stockholders, the owners of 1275 shares of stock.

PRODUCE POOLS

Saskatchewan Pool Elevators Limited, which claims to be the largest concern of its kind in existence, celebrated its tenth birthday recently. Incorporated on February 13, 1925, with a capital of \$100,000, the company began operations with no facilities of any kind beyond a small loading plant near the Montana border. Today it has 1,068 country elevators, all owned by this farmers' organization, and five terminals, of which four are owned and one leased.

During the ten-year period to January 31, 1935, Saskatchewan Pool Elevator has handled 741,107,000 bushels of all grains through its country elevator system, and 52,662,000 bushels of platform loadings, making a total of 793,769,000 bushels.

1) (Germany has an export balance; a quintal, let us add, is a hundred weight.)

*Ich sage geradezu: ein Volk, welches seine Vergangenheit nicht ehrt, ist
keine Zukunft wert.*
August Reichensperger

Father John Nicholas Mertz, Pioneer Priest (1764-1844)

I.

The German Catholic immigrants to this country received the ministrations of German-speaking priests even in Colonial times. One of the first of the German priests to come to America, shortly after the Revolutionary War, in the interests of his countrymen was Father John Nicholas Mertz, a truly saintly priest; his labors have been described by several authors writing in German, but little is told of him in English works.

Father Mertz was born April 26, 1764, at Bendorf in the diocese of Treves. The student of Church History knows well how trying those times were to good Catholics. Leaders and adherents of Febronianism sought to convert the Catholic Church in the German dioceses of Cologne, Mayence and Treves into one operating on an anti-papal basis.

The boy grew up under such sad conditions and later made his studies in the seminary of that diocese in which conditions were worst. Yet shining examples of constancy amidst great defections are evident throughout the ages of the Church. The anti-papal movement of Febronianism did not penetrate into the ranks of the common people. At any rate, not the least indication of Febronian ideas can be discovered in the life of Fr. Mertz; precisely the contrary, namely fullest submission to the Pope, is in clearest evidence.

Father Mertz received Minor Orders in 1790 at Cologne at the hands of the Auxiliary Bishop Charles Aloysius von Königseck; the following year, on March 23, 1791, at the age of 27, he was ordained by the same prelate. We do not know why he did not receive Holy Orders in his native diocese. It was probably on account of the protracted illness and the death, on September 2, 1790, of the auxiliary bishop of Treves, that the seminarian was sent to Cologne for Orders; the Elector himself would have hardly administered the Sacrament.

As a seminarian Mertz was noted for his sedateness and great piety. Ordained, he was appointed assistant to a parish priest and labored most zealously in the vineyard of the Lord, fulfilling the expectations entertained concerning him. Yet his labors were greatly neutralized by the upheaval caused in both Church and State by the French Revolution. In 1792 the French Revolutionists occupied the territory of the Ecclesiastical Electors on the left bank of the Rhine and spread irreligion among the Catholic people. Father Mertz continued his apostolic ministry among the flock entrusted to his care with wonted zeal, so that after only a

few years had elapsed he was placed in charge of a parish. The devoted pastor had been in office but a few years when a larger field of activity was offered to him by his designation as archpriest and pastor of an important city parish. However, because of the perilous condition of the times he refused this responsible position.

Convinced conditions in his country would go from bad to worse, Fr. Mertz deemed it best to leave home and join a religious community in some other country or go into the foreign missions. Apparently he had heard of the partial restoration of the Society of Jesus by Pius VII. in Russia in 1801 and resolved to join that Order. To carry out his resolution, Fr. Mertz journeyed to Rome, to get in touch with the respective authorities. He arrived there in 1801, probably shortly after the promulgation of the Concordat entered into with France (July 1801).

He was received with kindness by Pius VII. but could not obtain the realization of his wishes, admittance to the Society of Jesus in the Eternal City, since the Pope could not yet venture to restore that Order in the Papal States. Meanwhile the Pope appointed Fr. Mertz Father Confessor to a German Sisterhood; he resided in the German College attached to the German church dell'Anima.¹⁾ However, the position of the Pope in Rome became more precarious every day, so that restoration of the much-hated Society could not be undertaken owing to the political constellation. The Roman authorities in those days took a keen interest in the missions in the newly established United States. Accordingly we can easily understand that Pope Pius himself directed Fr. Mertz to repair to our country, where German-speaking priests were greatly needed. Apparently the young priest relinquished the idea of joining the Jesuit Fathers in view of this new vocation. The opinion of Fr. George Pax, that Fr. Mertz came to the United States with the intention of joining the Jesuits here²⁾ is utterly unfounded. Mertz arrived in America in 1802, at a time when the ex-Jesuits did not yet think of restoring their Society.

Various opinions have been advanced regarding the date of arrival of Fr. Mertz in America. Fr. Pax states Mertz did not leave Germany before 1804 and came to the United States in 1807 or 1808.³⁾ John Gilmary Shea declares he arrived in 1805.⁴⁾ Bishop John Timon places the

¹⁾ Father George Pax stated later that Father Mertz also held for some time the office of German preacher at that church (*Pastoral-Blatt* XI, 1877, p. 70.)

²⁾ *Pastoral-Blatt*, I. Jahrgang, St. Louis, 1866-1867, p. 105.

³⁾ *Pastoral-Blatt*, I, p. 105.

⁴⁾ History of the Catholic Church in the United States, vol. II, New York, 1888, p.

arrival of Fr. Mertz in the year 1811.⁵⁾ Finally Fr. F. G. Holweck believes "Fr. Mertz emigrated to the United States about 1802."⁶⁾ This last opinion is the only correct one. On December 8, 1803, the missionary entered the first baptism administered by him in the records of the church of Conewago, Pa. His last entry at that place is dated November 1, 1805.⁷⁾ As Fr. Pax states, Fr. Mertz was stationed at Conewago the first three years after his coming to America.⁸⁾ He may not have remained there three full years and surely did not baptize on the day of his arrival nor on that of his departure. Therefore, Fr. Mertz must have arrived at Conewago towards the end of the year 1802 or at the latest in the beginning of 1803.

Conewago was an old Jesuit mission and a centre of missionary activities in southern Pennsylvania. Fr. Mertz was very active visiting his German countrymen who were scattered over a wide area. He related later, Protestants had made several attempts on his life. More than once someone shot at him while he walked or drove through the forests. Yet he was never struck, because, as he said, he was carrying the Blessed Sacrament and had always placed himself under the protection of Our Blessed Lady. We might be inclined to discredit such stories of Protestant fanaticism. Yet history records similar instances of deadly hostility against Catholic priests on the part of sectaries of those days. Bishop Dubois escaped death several times only by the fleetness of his horse. Priests were legally protected but socially ostracized.

On May 10, 1805, the Society of Jesus was restored in the United States, when six ex-Jesuits united at Georgetown, D. C., to form a community under the superiorship of Fr. Robert Molyneux. Fr. Mertz was thus offered an opportunity to enter the Society. Yet he took no steps to do so; evidently he had changed his mind after he found his vocation as missionary among the scattered and neglected German Catholics of this country.

Fr. Mertz was not the only priest who labored at Conewago. The baptismal records contain entries of two hundred baptisms from December 8, 1803, to November 1, 1805, but no more than forty-seven or forty-eight were administered by Fr. Mertz, the rest by other priests who resided or visited there. Fr. Mertz became famous for his heroism displayed during an epidemic. He was out on sick-calls day and night and finally contracted the disease

which confined him to his bed for some time.⁹⁾ The parish records of St. Mary's at Lebanon, Pa., apparently prove the presence of Fr. Mertz at that place on July 26, 1804.¹⁰⁾ Lebanon was a strong German centre in those days. It seems that Fr. Paul Dominic Erntzen had left Lebanon for some time and Fr. Mertz took care of that congregation.

In 1805 Fr. Mertz was transferred to Baltimore. Fr. Caesarius Reuter, a German Franciscan Minorite, organized a congregation of Germans at Baltimore as early as 1792. Seven years later a church, dedicated to St. John the Evangelist, was built for them on the lot where St. Alphonsus Church now stands. On January 22, 1804, Fr. Reuter was suspended and the German priest F. X. Brosius appointed in his place. Father Reuter, however, continued to officiate at the church, his conduct causing severe friction between the two priests. Finally Fr. Brosius requested the Bishop to relieve him of his post and to send another priest to take his place. Fr. Mertz was appointed pastor of this German parish in Baltimore and took charge December 2, 1805, if not earlier. The suspended priest, however, continued his ministrations at St. John's for eleven additional months; Fr. Reuter's name appears in the church records for the last time on October 1, 1806.

Fr. Mertz was pastor of the German parish of St. John the Evangelist in Baltimore for fully fifteen years. Unfortunately we have no detailed information about his pastoral work in that city. Bishop John Timon, who became well acquainted with him while Mertz was pastor in Baltimore, writes only in general about his work there saying: "He labored in Baltimore for fifteen years and was all to all to gain all to Christ."¹¹⁾ Certainly this sentence contains the highest praise that can be bestowed on a pastor, and for this reason we regret that no particulars are related by a man who knew Fr. Mertz so well. "Yet from other reliable sources we are told," writes Fr. George Pax in 1867,¹²⁾ "that he is still remembered by all who had known him in Baltimore and is highly revered by them; his great piety, zeal, and firmness will never be forgotten by them. To this day, old people relate countless examples of his inexhaustible charity and love for all poor and afflicted people. Everything he could save and procure, he distributed to them willingly; he consoled them and provided for them, while he lived in greatest poverty himself. He lived in a miserable house, because, as he remarked, the German Catholics were too poor to build a better one. Love for the poor, which adorns a

⁵⁾ Missions in Western New York, Buffalo, N. Y., 1862, p. 233.

⁶⁾ *Pastoral-Blatt*, LVI. Jahrg. St. Louis, 1922, p. 2.

⁷⁾ *Pastoral-Blatt*, VII. Jahrg. St. Louis, 1873, p. 63. Bishop John Nep. Neumann, C.S.S.R., states in his Note Book that Fr. J. N. Mertz was stationed at Conewago from August, 1803, till March 2, 1805. (Records of Amer. Catholic Historical Society of Philadelphia, vol. XLI, Nr. 1, March 1930, p. 13.)

⁸⁾ *Pastoral-Blatt*, I. Jahrg., p. 105.

⁹⁾ *Pastoral-Blatt*, Bd. VII, St. Louis, 1873, p. 63, and Bd. XI, 1877, p. 71.

¹⁰⁾ Neumann, Note Book, op. cit., p. 163.

¹¹⁾ Missions in Western New York, p. 233.

¹²⁾ *Pastoral-Blatt*, I, p. 142.

priest at all times, became so conspicuous in the virtuous life of Fr. Mertz because conditions occasioned the practice of this virtue more than at other times. We can hardly imagine how poor the people of the Catholic congregations were in those times. Most of the Catholics had immigrated recently and spent all their money on the voyage across the ocean, which cost a great deal in those days. Moreover the prosperity of the country was on the whole rather slender. The [natural] resources were not yet developed. This accounts for the sad plight of the immigrants who could either obtain no employment at all or only at the lowest wages. More than ever the pastor who wished to live up to his vocation was compelled to be a Father of the Poor in those days. Fr. Mertz realized this ideal of a pastor during his incumbency at Baltimore. In this way he became all to all to save all for Christ."

"Another mark of a true pastor," continues Fr. Pax, "is instanced in the short communications about the activity of Fr. Mertz in Baltimore regarding his dealings with children. He took great interest in children, taught them well, especially in the instructions preparatory to First Holy Communion. We could not learn whether Fr. Mertz found means to establish and maintain a school despite the great poverty of the people. He was not only highly esteemed by his parishioners on account of his zeal and charity, but also by the Rt. Rev. Bishop Carroll and the other priests of the city of Baltimore; he was a great friend of the Sulpician Fathers Lequerri, Elder, and others, who taught at the seminary."

Fr. Mertz was one of the eight priests present, with a number of seminarians, when the Rev. Mr. Fenwick administered the sacraments of the dying to Archbishop Carroll November 23, 1815.¹³) In the list of priests (52) of the archdiocese of Baltimore in 1818 he is one of the three German priests, the other two being the brothers Anthony and Paul Kohlmann, both priests of the Society of Jesus.¹⁴)

The records of St. John the Evangelist parish in Baltimore are proof that Fr. Mertz was pastor of that church for fifteen years, from December 2, 1805, to May 11, 1820. His immediate successor was Fr. Babad, whose first baptism is entered on June 1, 1820. Fr. Babad was succeeded by the Jesuit Fathers Ambrosius Ruloff and J. W. Beschter (1820-1828), and Louis de Barth (1828-1838), who in 1804 and 1805 had labored with Fr. Mertz at Conewago, Pa.¹⁵)

JOHN M. LENHART, O.M.Cap.

¹³) Historical Researches edit. by Martin I. J. Griffin. Philadelphia, July, 1905, p. 260.

¹⁴) *Catholic Historical Review*, vol. I, Washington, 1915-1916, p. 453.

¹⁵) Rev. George Pax, in: *Pastoral-Blatt*, vol. VII, St. Louis, p. 78, and Bishop Neumann's Note-Book, in: *Records*, vol. XLI, p. 13; *Pastoral-Blatt*, XI, p. 71.

Collectanea

Both the Irish and the German pioneers, inasfar as the latter were Catholics, needed no urging to build churches. The history of St. John's church at what is now Johnsburg, Minnesota, merely repeats in this regard what the records of virtually every pioneer parish reveal.

While the first Catholic settlers came into Mower County in 1857—most of them seem to have been Germans—the log church, 18 x 28 ft., was constructed in 1859. John Heimer, according to an account published in the *Stacyville Monitor*, deeded ten acres of ground to Bishop T. Grace, of St. Paul, for church purposes. Unfortunately, it is not said whether he donated the land or transferred it for a consideration. The log structure served its purposes until 1871 when, the congregation having outgrown the primitive cabin consecrated to divine service, built a frame church, 30 x 60 ft.

Johnsburg was originally known "for miles around as Germania." This name was dropped for the present one in 1881.¹)

The history of the Catholic press in the United States was a subject dear to the late Arthur Preuss; he had, at one time, devoted a great deal of attention to it. In fact, he contemplated to write its history and the information on this subject collected by him proves him to have approached the task with the thoroughness characteristic of his writings.

Prior to his departure for Florida last fall we received from him a bit of valuable information regarding one of the first Catholic dailies published in our country, the *Tages-Chronik* of St. Louis. He wrote us:

"Apropos of your note (No. 7, p. 215) on the *St. Louis Tages-Chronik* permit me to state that this German Catholic daily newspaper still existed during the Civil War. My father had a number of copies of it dating from that period. I saw them when I was a school-boy, but later, when I inherited his papers, they were gone. I remember the *Tages-Chronik* as a medium-sized four-page sheet, published on Convent Street by Franz Saler, and filled mostly with Civil War news during the early sixties. There was very little in the issues which I saw (a dozen or more) that would have led one to suppose the paper was a Catholic daily. Whether or not the *Tages-Chronik* survived the Civil War, and if so, for how long, I am unable to say. When my father, Dr. Edward Preuss, became a Catholic, in 1872, the weekly *Herold des Glaubens* was the organ of the German-speaking Catholics of St. Louis, to which he contributed articles for a while, until the daily *Amerika* was started. As you know, we consolidated the *Herold* with the *Amerika* some years after the World War, and now both papers are among the defunct organs of Catholic opinion, though it would have been comparatively easy to save the *Amerika* and continue it as a semi-weekly or a weekly and make it the basis of an English Catholic weekly, and perhaps of a daily later on. 'Es wär' zu schön gewesen, es hat nicht sollen sein.'"

¹) Loc. cit., Stacyville, Iowa, June 28, 1934, p. 1.

The Central Verein and Catholic Action

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 Communications concerning the Central Verein should be addressed to the General Secretary, **F. J. Dockendorff**, 502 So. 14th Street, La Crosse, Wis.

The C. V.'s Activity Regarding Three Major Issues

Even many who know the Central Verein only casually admit the merit of the services it has rendered in bygone days to the cause of the parochial schools, the protection of immigrants, the promotion of interest in social problems, etc. Further, it is conceded that our organization conscientiously and consistently fostered the Catholic press, while its members performed their duty towards their parishes and Catholic hospitals and numerous other institutions. When it comes to details, the controversy regarding free text-books may be remembered and our Federation given credit for the intelligent and courageous position adopted by it toward this problem.

Yet, when the question of its more recent achievements is raised, even many of our own members are at a loss to name them accurately. Nevertheless, there are at least three major controversies in which our organization has played an influential though not necessarily the leading role within the past decade and a half. First, in the order or time of these struggles is that concerning the proposed Federal Department of Education. As early as 1918 the Central Bureau began to agitate against this attempt to extend control of the Federal Government over the schools of the country. About the same time *America*, of New York, entered the fray, and somewhat later groups in the Knights of Columbus. For a while these forces held in check the proponents of the movement, to allow

\$100,000,000 or more annually to the cause of the schools, and to entrust direction of education to a Secretary of Education in the President's cabinet. Ultimately they were aided by other organizations. The C. B. issued leaflet after leaflet, and article followed article during the heat of the conflict. Our position was, in addition, recorded at hearings conducted in Washington, the while propaganda favoring the proposal continued active. For a time even Catholics favored the Department. Today, the controversy has somewhat subsided, though the advocates of the Federal Department have by no means withdrawn from the field. Only recently it was charged, on good grounds, that establishment of a Federal Department of Education would be an inevitable result of passage of the Child Labor Amendment, should the proposal be ratified.

Opposition to this Amendment is another of the issues to which the C. V. and its Central Bureau have applied their attention and energy during the past eleven years. Articles printed in our journal, a Free Leaflet, addresses, resolutions of conventions of the C. V., the N. C. W. U., and State Branches, espousal of our position by the Director of the Bureau in a debate at a session of the Catholic Conference on Industrial Problems, appearance of members of our organizations at hearings in State Legislatures on the Resolution to ratify the Amendment, countless letters and telegrams, cooperation with the National Committee for the Protection of Child, Home, School and Church—all these are evidences of the activity engaged in to prevent ratification of this proposal. In a number of States the influence of our members was effective in bringing about defeat of the Amendment. As in the instance of the proposed Department of Education, yet more emphatically so, there was a distinct cleavage of opinion between the Central Verein and some wellknown Catholic individuals, organizations and agencies. Yet as in the case of the other issue, our position was vindicated in 1924-5, in 1933-4, and again in 1934-5, when so many Legislatures refused to be stampeded by the "reformers". Adherence to sound principles seems to prevail over sentimentalism, State-Socialistic tendencies and dishonest practices of some of the proponents of ratification, as well as pressure exerted by the National Administration and the Governors of some States. For 1935 the situation is saved; what may transpire in 1936 we have no means of knowing.

A third controversy in which the Central Verein engaged successfully in recent years raged from 1926 to 1930 about the proposed Maternity Act. Again influential Catholic opinion was divided, again it was necessary to array our forces in opposition not only to non-Catholics but to Catholics as well. The proposal to have the Federal Government engage

in Maternity care and impose its system upon efforts instituted or to be instituted by the communities and commonwealths is at present dormant. That there is danger of its being revived, in its original or another form, cannot be denied. The determined attitude taken by advocates of the Maternity Act offers warrant for the conviction that they will revive their activities at the earliest possible moment. The dangerous character of the bill may well be illustrated by the fact that the Senate strove to curb its provisions by insisting on 88 important amendments.

Thus three issues of administration and public policy were energetically opposed by the Central Verein despite the popularity they enjoyed temporarily at least. Facts our members should bear in mind.

Ten Thousand Study Clubs

(Concluded)

Preliminary Work

Before the first meeting at which the club begins to function, there must be a gathering of the members to decide the time and number of meetings, the duration of each, the place of meeting and the topic or topics to be studied. In making these arrangements there will be opportunity for the exercise of the virtue of charity, so that consideration is shown toward all who wish to participate. It must be clearly understood that the meetings will begin promptly at the hour fixed by agreement and that they will last a specified length of time, so as to provide for proper presentation and ample discussion. Outlines should be drawn to provide sufficient material for eight or ten weekly meetings. By making these preparations with a view to the convenience of all, a full and punctual attendance is ensured and time saved for actual work at the meetings. The speakers chosen must be conscientious in the acceptance and discharge of their assigned tasks and in the work of preparing their papers. All the other members without exception must prepare themselves by study and reading to take their part in the discussion. The talks must be short and therefore well prepared. After careful study, the sketch of the talk should state the subject or problem and its importance, correct any mistaken ideas or views which are current, present the truth clearly, illustrating, when possible, advance simple and direct arguments, and suggest ways to put a truth into practice or to solve a problem.

Meetings

The meetings should begin and end with a short but fervent prayer. The subjects are to be presented in a brief but thorough manner, as explained in the preceding paragraph. This will train the members to express views and

doctrines in a simple yet precise and correct manner. But the greater part of the time must be given over to discussion. All are expected to take part. If the discussion is conducted properly, all will learn to be tolerant of the views of others, while presenting their difficulties in a clear and intelligible manner. The speaker responding, and saying, for example: "Does this meet your objection?" or, "does this solve your difficulty?" not only encourages the timid to state their case, but also contributes to clearness and consequent better understanding of the matter by all. Mistakes will be corrected and, if a decision is to be reached regarding a course of action for the solution of a problem, this decision will be practical. Although a study club is not to adopt the formal procedure of a debating society, yet order must be preserved. Unseemly interruptions may not be tolerated. As already stated, no individual may presume then that he or she is Catholic Action. No one may be permitted to monopolize the discussion or to deliver long speeches in support of any objection or viewpoint. Every member has a right to be heard, as fully and completely as time permits. If the subject has been treated in this fashion, the members will feel an interest in continuing their study privately. Thus the full purpose of the study club method will be attained: study before, during, and after the meeting. The merits of group study are the attainment of clear and precise knowledge by all, the facility to speak correctly and intelligently even when little time is available for preparation, and the ability to pick flaws in a plausible but faulty argument or in incorrect statements of doctrine.

Growth and Development of Catholic Action

Using the parables of the mustard-seed and the leaven, Christ taught the Apostles how to propagate His holy religion. They adopted this method. Going into a world that did not know Christ and His Gospel, they founded Christian congregations, beginning with only one believer, or at most only a handful of the faithful. These in turn continued the work in like manner. That method is the secret of success in all apostolic work. It applies also to the work of the priesthood of the laity, Catholic Action. If a study club, therefore, is conducted in the manner described, leaders will be trained to form other study groups, and will transmit to these not only their enthusiasm, but also the fruits of their knowledge and experience. Thus the good work will go on until we have established even more than "ten thousand study clubs."

* * * *

Points for Study and Discussion

1. Various methods for acquiring a better knowledge of the truths of faith and of points of social doctrine are recommended: to listen

to an interesting and instructive lecture at a meeting or coming over the radio; to read books and pamphlets or articles in periodicals; or to take part in group study and discussion. Which method do you consider the best? What are the reasons supporting your view? (These and subsequent questions are answered, or their answers indicated, in the preceding paragraphs.)

2. Some maintain that Catholic Action (incidentally group study) is for the so-called "elite", that is, the highly educated; as some put it: "Catholic Action on the Campus." Others hold that Catholic Action is for the ordinary people, saying: "Catholic Action for the man in the street." What is your opinion? Is it the object of Catholic Action to train only prominent leaders? Have you found men and women in the ordinary walks of life who think that Catholic Action is not for them? What has led them to adopt this point of view? What can be done about it?

3. It is certainly beneficial to study truths of faith and of the social order. But is such study necessary? Can we not accept for ourselves what people more learned than ourselves say or write? What are the results of such study or the neglect of it? In case action is to be taken to remedy an evil or to promote a good movement, is it necessary first to study and discuss the problem?

4. What do people, as a rule, think of study clubs? What is their attitude when invited to join one? Just what is the idea of a study club?

5. About how many persons should be joined together in a study club? Is it to be an opportunity for social gatherings? Give reasons for your views.

6. What ought to be the characteristic note about the organization of such a club? State the qualities of a successful leader. What are the particular duties of the leader of a study club and how are they to be discharged? What role do the clergy play in group study? What are the duties of the secretary? What preliminary work is to be done?

7. How is a study club meeting to be conducted? State the entire objective of group study and its merits. What are the further possibilities of such study? How can the study club movement be fully developed in a parish or organization?

* * * *

Consult also the following publications of the National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W., Washington, D. C.:

A leaflet entitled: "On Planning a Study Club."

A booklet: "Aids to Catholic Action" (Price 25c).

JOSEPH J. SCHAGEMANN, C.S.S.R.

Diocesan Rural Life Session Combined with Industrial Conference

A distinct innovation in regional meetings of the Catholic Conference on Industrial Problems was introduced into the program of the St. Louis sessions, conducted February 25-26. One afternoon was devoted entirely to a consideration of issues affecting Catholic Rural Life, the Archdiocesan C. R. L. C. sponsoring this particular session. The result was variety in the program, and an increased attendance, since the subject matter of this meeting appealed to some not especially interested in other phases of the agenda. The entire regional conference was sponsored by the Archbishop of St. Louis, the Most Reverend John J. Glennon.

The Director of the Archdiocesan Rural Life Conference, Most Rev. Christian H. Winkelmann, Auxiliary Bishop, presiding at the special session, Rev. Luigi Ligutti, of Granger, Iowa, discoursed on Home Subsistence Farming, and Mr. H. B. Offenbacher, Secretary-Treasurer of the Rural Rehabilitation Corporation of Missouri, on the methods employed by this body.

Among the topics discussed at the first, third and subsequent sessions by priests, laymen and women, Catholic and non-Catholic, were: An Appraisal of the NRA and Its Outlook; Section 7A of the NIRA; The Encyclical's Criticism of the Present Economic Order; Some Aspects of Economic Security; Industrial Responsibility Under the NRA; Economic Organization of Society Under the Encyclical; The Consumer and the New Deal; Price-Fixing and the NRA; Hours, Wages, Industrial Recovery, and the Encyclical. At the final dinner-meeting the Most Rev. Hubert C. Le Blond, Bishop of St. Joseph, spoke on Unemployment, Social Service and Industry; Mr. Otto Spaeth, St. Louis, on A Layman's View of the Social Order; and Rev. R. A. McGowan, of Washington, Asst. Director, Dept. of Social Action, Nat. Cath. Welfare Conference, on Reconstructing the Social Order. The closing address was delivered by the Archbishop of St. Louis, who stressed the importance of Christian principles for the restoration of social and economic security.—Mr. F. P. Kenkel, Director of the Central Bureau, was General Chairman of the Conference.

An Archdiocesan Rural Life Conference's Achievements

Financial transactions are certainly not the only, nor yet even the major indication of the endeavors of an organization such as an Archdiocesan or Diocesan Rural Life Conference. Nevertheless they aid in visualizing the activities of such a group. This holds true of the financial report of the R. L. C. of the Archdiocese of St. Louis for the last five months of 1934, the calendar year during which the group was organized.

The officers report receipts (including a loan of \$4000) totaling \$15,875.88, and disbursements amounting to \$15,128.75 for the period. The expenditures range from \$7,381.58 downward, a gift to an out-state congregation enabling purchase of a building for school and convent purposes and for the acquisition of a bus to transport Catholic children from a State institution to the parish church for Mass and religious instruction. In this community a parochial school was opened in September last; in another a school building was purchased, to be occupied in the fall of this year. A number of poor parishes were granted assistance for build-

ing and repair purposes, some for the purchase of school busses, for the maintenance of parochial schools, for catechetical work, for religious vacation schools, and the support of other endeavors.

During the summer of 1934 36 rural religious vacation schools were conducted, 1496 children receiving instruction at courses lasting from 3 to 6 weeks. 63 Sisters teaching in parochial schools in the Archdiocese cooperated in this phase of the organization's enterprises.

With the exception of a comparatively small number of vacation schools, all of these endeavors are new. However, the earlier ventures have been vastly expanded, the entire enterprise placed on a substantial basis, and funds provided for the maintenance of the various undertakings. The Auxiliary Bishop of St. Louis, the Most Rev. Christian H. Winkelmann, is Director, Rev. R. B. Schuler, Krakow, Mo., Secretary of the Conference.

Boerenbond Hard Pressed

Largely due to economic conditions and the monetary policy of the Belgian Government, the important organization of Flemish farmers, known as the Boerenbond, is in financial difficulties. The Socialist Banque du Travail failed in October last and the Algemeene Bankvereeniging, together with the Boerenbond, which holds the savings of thousands of small farmers, is hard pressed.

Forty years ago, a country parish priest introduced in Flanders the Raffaisen Bank. This institution was most useful; first to receive as deposits the cash money of the small farmers, and secondly to lend to others who were in need of temporary relief, or who wanted to develop their business, the required capital, on condition that two other farmers went security for the borrower.

This system was so successful that some years ago a large amount of money was invested. Those investments suffer a good deal from the present crisis and the Government's aid was solicited.

Even as the savings of the working-class were taken under Government protection a few months ago, now official aid will be granted to the farmers. "This would be all right," says the Brussels correspondent of the *Catholic Times*, of London, "if we had a solid Government. Unfortunately, the Liberal and Catholic parties, on which the Government rests, are divided on the issue."

Up to three years ago, many country parish priests of Belgium acted as local secretaries of the Boerenbond. "It is most fortunate," the correspondent writes, "they are not in that position under the present circumstances, as the enemies of religion, always keen to find clerical scandals and whatever may damage the influence of the priest, would have made political money out of this economic trouble. The farmers feel that their priests are with them in this passing trial."

There is a lesson in these statements which should not be lost on discriminating promoters of the Credit Union.

Child Labor Amendment Doomed for the Present

The Legislatures of Maryland, Missouri, Nebraska, North Carolina, Georgia, Delaware, Connecticut and Rhode Island during March added their repudiation of the so-called Child Labor Amendment to the refusal of a number of other States to ratify. Since the proposal, at the end of February, stood in need of affirmation by 12 Legislatures, with only 13 in session, the negative votes of the 7 bodies named bury it for the time being.

While proponents of the Amendment contend they are permitted to reintroduce the issue as often as they please, the question has been raised as to the constitutionality of this procedure because of the length of time elapsed since the Amendment was first presented to the State Legislatures. It is possible that a court decision may sustain the position taken by the opponents before the legislative bodies, which rejected the Amendment in the past, reconvene.

It was the good fortune of the Committee on Legislation of the Cath. Union of Mo. to contribute in a measure to the victory achieved when a Committee of the House of Representatives, despite pressure, "killed" the resolution. Former Senator James A. Reed, representing the American Bar Association, was a member of the group opposed to ratification. The majority of other members were Lutheran pastors.

Credit Union Principles and Practices

One of a series of articles on Credit Unions, contributed to the *St. Louis Star-Times* by a special writer, Mr. Homer Bassford, formerly editor of the *St. Louis Times*, is devoted to the Policemen's C. U. of St. Louis. The writer says:

"It might be suspected that the Chief of Police would be a natural selection as President of this Credit Union. Not at all. The head of the organization is a traffic officer, whose post is at Ninth and Pine Streets, patrolman Charles J. Buese, a Credit Union veteran of church parish experience."

Officer Buese has been and is a member of St. Boniface Parish C. U. It was this organization granted him the schooling in Credit Union principles and methods he is now using to the advantage of the members of the St. Louis Police Department.

* * *

An official of a local of the National Federation of Federal Employees writes to *The Fraternal Employee*, the association's official magazine, at the end of the first year of operation of the C. U. established within his unit:

"We find our credit union not only provides a vitally needed service to our members, but it also has proved itself to be an outstanding 'selling point' in connection with our local membership work."¹)

The publication quoted adds:

"Credit unions as operated by our locals have proved to be unusually successful from every standpoint. They are economically helpful to the members, a source of conservative profit, and aid materially in the development of union membership."

¹) L. c., Baltimore, Jan. 1935.

Seven Parish C. U.'s, replying to a questionnaire issued by the Missouri P. C. U. Conference, state their joint membership at the end of 1934 as 813 adults and 701 children. In one of them 4 Parish Societies are enrolled.

Together, these associations, with one exception located in St. Louis, had a total in the share account balance of \$40,449.96, while \$11,703.11 was loaned out to members at the time. During the last six months the units had granted 91 loans.

Unfortunately, several important associations had not returned the questionnaires. Nevertheless, the reports of even these seven indicate transactions of a substantial nature, engaged in by more than 800 adults, with 700 children benefiting by the associations and obtaining knowledge of their operations.

* * *

At the end of 1934, according to the *Resurrection Parish Messenger*, of St. Louis, the local C. U. had \$261.59 in cash on hand and \$4,258.07 in loans outstanding.

The loan figure is remarkable, since it is but little less than the amount of share capital, \$4,409.27. Sufficient proof that the loan service of the association is well patronized. The membership increased from 80 to 110 during the year. Since the association was established two and a half years ago it has received payments on shares totaling \$7,750.00 and has granted loans amounting to \$11,800.00.

Study Clubs

The value of Study Clubs was stressed by Father O'Hea, S.J., at the "Social Reunion," conducted under the auspices of the Catholic Social Guild at Westminster Hall, London, late in February. Nineteen C. S. G. Study Circles of the London District were represented and smaller contingents came from suburban areas.

"This meeting has given proof," said Father O'Hea, "of the value of Study Club work. The value of the Study Circle is that it gives the ordinary man or woman a Catholic atmosphere, a chance of getting away from other atmospheres, and it acts as a means of relating practical affairs of life to our social faith."

"The Guild owes an enormous amount to Catholic working class influence. Our unemployed members have told us what the communists are doing in giving advice to the poor and thereby winning their loyalty and support. We Catholics, too, have our Social Advisory Bureau, and young men who have drifted into Communism are being reclaimed for the Church by men of their own class, with their own point of view, trained in the Study Circles of the Guild."

* * *

One of our members, residing in a farming community of an agricultural state, recently reported to us his observations on the Study Club he is connected with. The Club has—and it is necessary to know this—eschewed closed meetings and conducts what is generally known as an "Open Forum." This is done, because those responsible for the undertaking feel they should reach "the rank and file of our people." The results are not at all discouraging, despite certain difficulties. Our member writes:

"This is a strictly rural community, our town being without a railroad or post office, and the majority of our people can not even boast of an eighth grade education.

Add to this the natural reluctance of the German farmer to express himself in public, and you have some idea of the difficulty our attempts to inaugurate and keep alive discussion meet with. Some so fear being called on to speak that they purposely remain away, while otherwise they would attend. At times it is very discouraging and depressing, but thus far we have succeeded in having two to four papers read at every meeting. It is true, the subject was sometimes presented in a somewhat disconnected manner; moreover, papers are usually read with a shaky voice, but almost always they are instructive. And when, as it has happened here, a young hardworking lad in a faltering voice pictured to your mind an ideal relation of the dutiful son to his parents, or a mother, weary from her work in the house and the farmyard, takes time off to develop for you inspiring ideas on educating her children, it makes one forget disappointments and the resulting discouragement. One feels that after all one is engaged in a worth-while task, doing one's bit in helping to shape public opinion in accordance with Christian principles."

The same individual called our attention to widespread agitation in his state to "reduce taxes on real estate to help save the farmer." He is thus indirectly responsible for an article on the subject we requested Mr. L. S. Herron, editor of the *Nebraska Union Farmer*, to write for our journal. We recommend this article, published in the present issue, to the attention of our members. It should be widely discussed; the danger of which Mr. Herron speaks is a real one. It would not be the first time in history that farmers have been gradually dispossessed of the land by a public policy not intended to injure them.

* * *

A commendable attitude has been adopted by the Study Club, conducted in New York City under the auspices of the local C. W. U., by attending a course of lectures on the founding and history of the various Religious Orders in the Catholic Church, inaugurated by the Catholic Club of New York.

* * *

The Study Club organized by one of the four branches of Mission Relief existing in Brooklyn among our members, has functioned throughout the fall of last year and the winter. It met once a week, with the exception of Christmas week.

Because of the success attained thus far, the Club plans to extend its benefits to non-members.

* * *

The Inquisition, regarding which there is so little accurate knowledge, even among Catholics, was the topic discussed by the Study Club of the Milwaukee District League of the Central Verein of Wisconsin on March 14.

Rev. F. S. Betten, S.J., of the History Department of Marquette University, discoursed on the subject and directed the discussion.

A Retreat-Master, writing from a certain Retreat House, says:

"I am full of admiration for the perseverance with which you are dedicating yourselves to the tedious detail work of Catholic Action."

Youth Movement

The organization of Juvenile Branches of the Western Catholic Union achieved remarkable results during 1934. Twenty-five of these branches, with memberships ranging from 20 to 192, were established in Illinois and Missouri during the year.

A Committee, consisting of members of the senior body, is in charge of the work, which, if continued at the same rate, should result in the organization of juvenile branches in 50 percent of the parishes in which the Fraternal has senior affiliations.

* * *

Inauguration of a Catholic Youth Organization for the Archdiocese of Cincinnati was announced by Archbishop John T. McNicholas on the occasion of the twentieth anniversary of the founding of the Fenwick Club, the well known Home for boys and young men conducted by Msgr. C. E. Baden.

The C. Y. O. originated in Chicago. National scope was later given the movement under the auspices of the Natl. Cath. Welfare Conference, which urged the establishment of Archdiocesan and Diocesan Conferences. The objective is to provide worthwhile leisure time activities for boys and young men between the ages of 14 and 22 years.

Officers of the organization in the Cincinnati see include Charles F. Williams, K.S.G., Diocesan President; V. Rev. Msgr. Edward J. Quinn, Spiritual Director, and Rev. Wm. Labodie, Executive Secretary and Director of program activities. A Diocesan Board is to govern and promote the organization.

Minnesota's Venture in Training for Leadership

The Institute for Social Study, inaugurated by the Benedictine Fathers at St. John's University, of Collegeville, Minn., in cooperation with the State Branch of the C. V., is easily the outstanding socially educational enterprise conducted either by or with the participation of a District or State unit of the C. V. The second and third sessions, held on two week-ends in February and March, were on a par with the first, conducted in January, both as to attendance and the substantial nature of the program.

At the February gathering the program included addresses, by Benedictine Fathers, and discussions on: Aspects of Greek Society (Rev. Damian Baker lecturer); Political and Social Character of Rome (Rev. Odo Zimmermann); Social and Economic Conditions During the Ages of Faith (Rev. Walter Reger); Social Ideals in American Democracy During the Jacksonian Era (1830-1850) (Rev. Pirmin Wendt); Outline of Present-Day Social Problems (Rev. Ernest Kilzer). The spiritual conference, conducted by Rev. Godfrey Diekmann, in keeping with the theme of the Institute, dealt with "The Christian as a Lay Apostle."

The program of the third Conference was based on these presentations of historical facts and conditions and the status of social and economic life of the present:

Man's Social Nature (Rev. Augustine Orgniach); The Final Basis of Human Rights (Rev. Virgil Michel); The Duty and Right to Work (Rev. Ernest Kilzer); American Conception of the Rights of Free Peoples (Rev.

Roderick Albers). The spiritual conference by Rev. Rembert Bularzik was devoted to consideration of "The Christian's Part in the Holy Sacrifice."

Approximately 25 members of the State Federation, from various points in Minnesota, a number enjoying scholarships for the course granted by the organization, attended the conferences, along with members of the faculty and students of the University and nearby St. Benedict's College.

As may be recalled, the undertaking was planned as one of the major endeavors of the Committee on Youth Organization of our Minnesota Branch. Evidently the Institute has already more than surpassed the expectations of its promoters. A group of actual and potential leaders have received a generous course in fact-knowledge and a grounding in Catholic social principles, which will stand them in good stead in orientating themselves in the world today. The knowledge gained will, at least by a number of the participants, be used to advance Catholic Action among Catholic youth and direct their efforts into desirable channels.

The New Archbishop of New Orleans

In the course of a few years since his arrival at Omaha, Most Rev. Joseph F. Rummel has endeared himself evidently to the people of that city. Both the *Omaha World Herald* and the *Omaha Bee-News* devoted editorials to His Excellency, once the information that he had been chosen by the Holy See to succeed the late Archbishop Shaw at New Orleans had been made known. The *Bee-News* declared:

"Bishop Rummel distinguished himself in his Diocese as an organizer and administrator of uncommon ability. He was especially active in promoting education among his people, the church-schools of the Diocese having been brought to a high degree of service under his direction."

A rather uncommon compliment is paid Bishop Rummel by the columnist, T. W. M'Cullough, who, in the same paper, "looks things over." He praises the Bishop's English in no uncertain terms:

"Omaha will lose a churchman of eminent ability when Bishop Rummel goes to his archiepiscopal see. Something else may be noted. The Bishop is a master of the English language. One of the pleasant experiences of a fairly long life has been that of listening to many men noted as speakers. A review of these discloses none who excelled and few who equaled the diction of Bishop Rummel. His easy, fluent use of flawless English adds an inexpressible charm to his discourse that makes hearing him speak a joy to one who loves his mother tongue."

Rev. Francis X. Scherbring, pastor of St. Boniface parish at Sublimity, Oregon, has been appointed Executive Secretary of the Rural Life Conference of the Archdiocese of Portland.

Not a few of our members will remember him not only by reason of his identification with our Oregon Branch, but also because of his participation in a number of conventions of our Federation.

Another In Memoriam Arthur Preuss

"It is indeed a sad gesture of our Catholicism," Rev. R. Ryan, of Ellis, Kansas, thinks, that "unfortunately in some of our great Catholic periodicals there was not even a notice of the death of Mr. Arthur Preuss."

"My humble opinion is that," he writes *America*, "the American people, including many editors, could learn a lesson in journalism, in Catholicism, and in patriotism from this chivalrous knight of the pen. Preuss' pen was a sturdy weapon of defense in the cause of humanity, and in the greatest cause of all, the cause of God. In some lesser issues we may have disagreed with him, but then: 'Honor to Whom Honor is Due.'"¹⁾

The editor claims his journal "mourned the death of Arthur Preuss in its issue of December 29." Granted; however, manner and words appeared rather perfunctory.

With the C. V. and Its Branches

Convention Calendar

Cath. Central Verein of America and National Catholic Women's Union: La Crosse, Wis., August 17-21.

St. Joseph State League and Cath. Women's Union of Indiana: Terre Haute, May 19-21.

Central Verein and Cath. Women's Union of Pennsylvania: Altoona, June 1-4.

Cath. Union and C. W. League of Illinois: Teutopolis, June 1-3.

Cath. Union and C. W. Union of Missouri: Cape Girardeau, June 1-4.

State League and C. W. U. of Texas: New Braunfels.

C. V. and C. W. U. of Wisconsin: La Crosse, simultaneously with convention of C. C. V. of A. and N. C. W. U.

State League of California: San Jose, September 1-2.

State Federation and C. W. U. of Minnesota: September 22-23.

La Crosse Preparing for C. V. Convention

With His Excellency, the Most Rev. Alexander J. McGavick, Bishop of La Crosse, as Honorary Chairman, the Committee in charge of preparations for the annual convention of the Cath. Central Verein of America and the Natl. Cath. Women's Union has been fully organized. Four priests, pastors, and five laymen, together with Bishop McGavick, constitute the Executive Board.

Mr. Andrew Hoffmann is Convention Chairman, Mr. Jos. W. Dockendorff, Treasurer, and Mr. Frank J. Dockendorff, General Secretary of the C. V., Secretary of the Committee.

¹⁾ Loc. cit., March 9, p. 529.

Recommendations to State Branch Presidents

Pleading for promotion of our Federation and activity on the part of all constituent units, President John Eibeck, addressing the Presidents of the State Branches in a recent communication, urges them to endeavor to stop leakage from our ranks and to stimulate action. He notes the approach of the Branch conventions and that the gathering of the national organization is not remote. Specifically he recommends:

Officials should address the constituent societies from time to time, referring in particular to the urgency of numerous problems. The importance of District Leagues is also stressed.

The annual conventions of the Branches should be made occasions for instruction and not only for the transaction of business; cooperation of the Spiritual Advisers and other priests should be won to insure success. "May I also," Mr. Eibeck writes, "suggest that at these conventions you will appoint a Committee on Central Bureau, whose duty it shall be to distribute the Bureau's Leaflets and to secure subscriptions for *Central Blatt and Social Justice*."

A third suggestion is to the effect that the State Branches adopt, as some have done, as their official title: "..... Branch of the Central Verein." This procedure would facilitate identification of the Branches as integral parts of the C. V. and be a constant reminder to members of their affiliation with our federation. The Presidents are requested to recommend this suggestion to the annual conventions.

Services Benevolent Societies Render

A service, but little recognized, has been rendered individuals, families, and Society by those of our Benevolent Societies that grant their members insurance in case of sickness. Now, that "social security" has become the concern of the Federal Government even, it is worthy of note that St. Joseph Society, of Milwaukee, distributed \$13,760.62 during the past year among members entitled to sickness benefit. This amount exceeds the total of death benefits paid during the same period of time by \$7160.

It speaks well for St. Joseph Society that the average age of the members deceased in the calendar year 1934 was 67 years. No less than 4 individuals, out of a total of 23 members called by death last year, were above 80 years old; 8 between 70 and 80 years; six 60 years and more; while one of the deceased members was 56 years old, 3 over 40, and only one less than 40, or 28 years of age at the time of his death.

St. Joseph Society closed 1934 with 1979 members, 130 of whom were admitted during the year.

* * *

Although numerically not as strong as St. Joseph Society of Milwaukee, St. Clement Benevolent Society, St. Paul, Minn., during 1934 disbursed \$2445 in sick benefits among its regular members, of whom there were 337 at the end of the year. On the other hand, only \$500 were paid by St. Clement Society on account of death benefits.

* * *

After 60 years of service to its members and their families, St. Francis de Sales Benevolent

Society of the St. Louis parish dedicated to the famous Bishop of Geneva continues its beneficent ministrations. During the past calendar year it expended \$3,545.00 as sickness benefits to 85 members and \$8,000.00 as death benefits to the families of 16 members. Widowers' benefits amounted to \$250.00.

The average age of the members deceased during 1934 was 64 years and 8 months. With 835 members on the roster at the beginning of the year, the Society registered a net gain of 3, while assets rose \$4,168.91, the interest income from investments having been \$7,843.73.

Golden Jubilee of St. Joseph's Society of San Antonio

Ever in the van of endeavors of the Texas Branch of the C. V. and our national Federation, St. Joseph Society of San Antonio was the recipient of numerous congratulations from organizations in the State and from officers of the C. V. on the occasion of its Golden Jubilee, observed March 17. The celebration was conducted in a fitting manner, with His Excellency the Most Rev. Arthur J. Drossaerts, Archbishop of San Antonio, and a number of priests and laymen and women attending the solemn high mass, celebrated by the Spiritual Director, V. Rev. Peter J. Schnetzer, while the sermon was delivered by Rev. A. Chapoton, C.S.S.R., of St. Gerard's parish.

At the dinner, addresses were delivered by Archbishop Drossaerts, the Hon. J. Quin, Mayor of San Antonio, Rev. Fr. Schnetzer, Rev. L. Mahlmeister, Mr. Wm. V. Dielmann, Jr., President, Mr. Hermann Ochs, Mr. Fritz Schilo, Mr. Ben Schwegmann, Sr., Mr. Charles Landauer, and Mrs. Ernst Raba. Mr. H. B. Dielmann was toastmaster. At this occasion, each of the four surviving charter members was awarded a gold medal and honorary membership, as follows: Wm. Hering, Sr., Jos. K. Lamm, Armand J. Kissling, Sr. and Anton L. Gittinger.

From its inception the Society adopted an attitude of energetic leadership it has so long maintained. Today the Society owns its Club building and maintains The Liederkrantz, favorably known throughout Southern and Western Texas. Sickness and death benefits are, of course, an important feature of its activities. President Dielmann—a grandson of the first President, John C. Dielmann—is assisted by Charles Rieg, Vice President, Henry F. Sievers, Recording Secretary, Paul G. Sievers, Financial Secretary, and Frank H. Pape, Treasurer. William Tarillion, Charles F. Landauer, H. J. Windlinger and Frank C. Gittinger are the Trustees.—Delegates to the C. V. Convention of 1920, conducted at San Antonio, recall with distinct admiration the efficiency displayed by St. Joseph Society on that occasion.

Miscellany

The well-known *Catholic Worker*, of New York City, recently commented favorably and extensively on the Maternity Guild plan fostered by the C. V., but more particularly by the Natl. Cath. Women's Union and the Central Bureau.

The same publication has now reprinted in its columns the special devotion of the Way of the Cross, by

Rev. J. Elliott Ross and published by the Bureau under the title: "Christ in His Poor."

Owing to popular demand new editions of three Free Leaflets were made necessary: "The Shame of Immodest and Indecent Raiment," "Reconstructing the Social Order," and "Parental Duties in Education," the last by the Most Rev. Joseph Rummel, Bishop of Omaha, now designated Archbishop of New Orleans.

The new edition of "The Shame" etc. is due largely to the commendation granted it by *The Homiletic and Pastoral Review*. In the course of a few years more than 88,000 copies have been judiciously distributed. Of the other folders, over 18,500 copies of "Reconstructing" etc., and more than 16,000 of "Parental Duties" have been disseminated.

Two instances of Catholic Action deserving of attention were recently reported in one and the same issue of the *Michigan Catholic*.

The members of the Blessed Virgin Sodality of St. Francis High School at Traverse City, Michigan, have, during Catholic Press month, donated nine Catholic books to the local Public Library, among them four by Stoddard.

Secondly, Mr. Anthony Beck, editor of the *Michigan Catholic*, tells of the Catholic Evidence Guild of Detroit having enlisted in the "Sustaining Union" of the *Catholic Daily Tribune*, of Dubuque, the country's only Catholic paper published in the English language. "Here is practical Catholic Action which is in striking contrast to idle talk about metropolitan Catholic dailies."

The Sustaining Union has 115 members at the present time.

The reason for requesting a hundred copies each of the following Free Leaflets published by the Bureau: "Race Suicide. Pastoral Letter from the Archbishops and Bishops of Scotland Upon a Grave Moral Evil"; Most Rev. J. Rummel, "Parental Duties in Education"; Rev. J. J. Schagemann, C.S.S.R., "The Maternity Guild", and Rev. Fr. Vincent McNabb, O.P., "The Ethics and Psychology of Neo-Malthusian Birth-Control", was emphasized by one of the professors of the School of Social Service, Fordham University, New York, in this manner:

"I have a round one hundred students in three sections in my graduate course on the Family, and I feel that your literature will help to drive home important information regarding some very acute problems in the Family area."

It wasn't his size that mattered, when David engaged Goliath in combat; it was the spirit animating him that assured victory. Similarly, a society composed of few members may nevertheless inaugurate important moves. Thus the smallest of the four Mission Units cooperating with the Brooklyn Local Federation suggested the Holy Year, now coming to a close, should be observed jointly by the members of the various affiliated units. Ultimately a pilgrimage to Sacred Heart Church at Glendale, Long Island, was arranged.

By virtue of faculties granted him, the Vicar General of the diocese permitted the group to satisfy the obligations for obtaining the Jubilee Indulgence by visiting this one church once in a body. "So successful was this observance," Mr. John A. Gehringer writes, "that application was promptly made for a renewal of the concession for the benefit of the group cooperating with the members of the Ladies' Auxiliary of the Brooklyn Local of the Central Verein."

The action of the group was inspired by the Leaflet of the C. B. on the Social Significance of the Holy Year and the first of the Resolutions adopted by the Rochester convention of the C. V.

Gratitude is so rare a virtue, and the departed are so readily forgotten, that devotion to the memory of the late Father Staub on the part of the members of our Rochester Federation is worthy of special note. Both Branches have for the past twelve years participated annually in a Requiem for their deceased Spiritual Adviser. Rev. Fr. Staub, pastor, Holy Redeemer church at Rochester, on the occasion of the recent anniversary Mass, referred to this so striking proof of fidelity towards a noble leader:

"It is most gratifying to see you men and women gather here each year to honor this priest who really understood the meaning of the terms: the Fatherhood of God and the Brotherhood of Man, and their necessary connection. It is heartening for us priests to observe how you appreciate his work. May God bless you and prosper your endeavors."

To the deceased priest, whose memory still lives, the speaker referred in the following manner:

"While today we hear much of persons being social-minded, in the days when Father Staub first raised his voice in behalf of social justice you very rarely heard that term."

Book Notes

Hemmerlein, Richard F. *Prisons and Prisoners of the Civil War*, Christopher Publ. House, Boston 1934. pp. 116. \$1.50.

A sad phase of all wars is the story of prisoners confined behind their enemy's lines and subjected to the will and whim of their captors. The prisoners of the Civil War, both in the North and the South, fared worse at the hands of their jailers than perhaps any other prisoners of modern times. Horrible stories of starvation, disease, cruelty, and wanton killing were carried by the newspapers and periodicals of those stirring days and down to our time those gruesome tales have been retold in mutual recrimination.

Mr. Hemmerlein has treated the subject from a neutral and unbiased point of view. He presents the facts in a clear connective form and seeks to explain their causes in an impartial manner. He frankly admits that neither the South nor the North can be entirely exonerated. That the prisoners held in the South at times suffered more than those in the North is to be explained largely by the dearth of phy-

sicians and lack of bedding and proper fare. The Confederate soldiers at the front fared little better in their menu than did the inmates of the prisons. The greater mortality of prisoners in Northern prisons is best explained by the famished condition of the Confederate soldiers at the time of their capture. The atrocities committed in the prison camps are described in all their features without going into needless details.

The populace, jeering at the prisoners led through the streets on their way to the prison, showed no more sympathy with the unfortunate men than their captors. However, there were exceptions. "It was not uncommon to see women come from their homes with food and drink to offer to the passing sufferers. For the most part these women were of Irish and German stock" (p. 22). The Catholic priest Father Hamilton was apparently the only clergyman who found some response among the prisoners (pp. 72, 102).

The author has worked up his material in a masterful manner. He presents in a connective narrative chapters on the character of the prisons, unsanitary conditions, insufficient nourishment, fuel and clothing, frightful conditions in the hospitals, cruelty of prison officials, and attempts to escape. The separate chapters are rounded off to perfection and are not marred by tiresome quotations. The bibliography on pp. 114-116 is exhaustive.

Readers who are not familiar with the subject will find in this book the most authentic story of that dark and dismal phase of the Civil War. The author has given a frank and unbiased record of truth to aid the descendants of those war-prisoners in forming a true idea of the injustices inflicted on their forebears. This book will make known to the readers the unqualified evils of war and the height of inhumanity perpetrated by Americans on their own kin. The mendacious atrocity stories of the world-war had become grim reality during the Civil War.

JOHN M. LENHART, O.M.Cap.

Received for Review

- Groeber, Dr. Conrad, *Die Mutter. Wege, Kraftquellen und Ziele christlicher Mutterschaft*. 4. ed. Herder & Co. Cloth, 192 p. Price \$1.20.
- Fischer, P. Michael, O.S.C., *Katholische Krankenseelsorge*. Herder & Co. 1934. Cloth, 366 p. Price \$1.75.
- Becher, Hubert, S.J., *Germanisches Heldentum u. christl. Geist*. Herder & Co. 1934. p. c. 82 p. Price 65 cts.
- Claver Almanac for the African Missions, 1935. Ed. and publ. by the Sodality of St. Peter Claver. American Branch: 3624 West Pine Blvd., St. Louis, Mo. p. c. 95 p. Price 25 cts.
- Gales, Rev. L. A., *The Best Gift: Mass Prayers for God's Children*. Catechetical Guild, St. Paul, 1934. p. c. 48 p. Price 10 cts.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Die berufsständische Idee in Vergangenheit und Gegenwart.

VI.

Die praktischen Möglichkeiten einer Verwirklichung der berufsständischen Idee in Staat und Gesellschaft erschienen nach dem Weltkrieg in Europa weiter als jemals in die Ferne gerückt: brachte doch die Revolution von 1918 eine Hochblüte parlamentarisch-demokratischer Formen. Mit der Machtergreifung des Faschismus in Italien 1922 setzte jedoch bereits eine entgegengesetzt laufende Bewegung ein. Der Faschismus vertritt heute den Gedanken des Korporativstaates, wie er der italienischen Ueberlieferung und dem italienischen Volksempfinden angemessen erscheint. Hatte schon die "Carta del lavoro" (= das Arbeitsgesetz) den sozialen Willen des Faschismus gezeigt, so setzte er im Dezember 1933 das begonnene Werk durch das vom "Grossen faschistischen Rate" beschlossene Gesetz über die Korporationen fort. Der Name "Korporation" taucht im faschistischen Staatsrecht zum ersten Mal im Gesetz vom 1. Juli 1926 als offiziell gebrauchter Ausdruck auf: er bezeichnet die zentrale Zusammenfassung von Arbeitnehmern und Arbeitgebern. Diese haben sich jeder für sich in Syndikaten zusammengetan, welche von der Regierung als juristische Persönlichkeiten anerkannt werden. Dabei kann es aber für jede Kategorie von Berufen nur einen Verband geben. Unter Kategorie versteht der Faschismus nach den Ausführungen des Theoretikers des Korporativsystems Giuseppe Bottai den "idealen Zusammenschluss aller jener, die in einem bestimmten produktiven Prozess eine gleichartige Funktion ausüben."

Die "Korporation" selbst erscheint als Organ des Staates und ist vom Ministerium der Korporationen abhängig. Die Funktion des Staates geht, nach Bottais Feststellung, dahin, die Wirtschaft zu überwachen und zu kontrollieren, aber nicht selbst die wirtschaftliche Ini-

tiative zu ergreifen. Dies ging schon aus einer Reihe von Punkten der "Carta del lavoro" hervor. So wenn etwa im 2. Punkte die Pflicht zur Arbeit festgelegt wird, wenn im 7. Punkte der Unternehmer dem Staat gegenüber für die Richtung seiner Erzeugung verantwortlich gemacht wird und den Angestellten als gleichberechtigten Faktor anerkennen muss. Wenn weiterhin im 12. Punkte die Festsetzung des Lohnes nicht dem Unternehmer, aber auch nicht dem Lohnkampf der Arbeiterschaft überlassen erscheint, sondern von den Syndikaten, den Korporationen und den Arbeitsgerichten auf Grund von fest umrissenen Kriterien (normale Lebenshaltungskosten, Erzeugungsmöglichkeiten und Arbeitsertrag) bestimmt wird, ohne Rücksicht auf andere Formeln wie etwa Mindestlohn, Zahlungsfähigkeit, Lohnfonds u. dgl. m. Nach faschistischer Auffassung gibt es keine restlos ziehbare Grenze zwischen Wirtschaft und Politik. „Das politische Leben“ — sagt gleichfalls Bottai — „ist mit Fäden des Wirtschaftslebens vollständig durchwebt und umgekehrt; Politik und Wirtschaft sind ein einziges Gewebe. Es gibt keinen wirtschaftlichen Vorgang, der nicht politischen Wert hat; es gibt keine politische Handlung, die nicht auch von wirtschaftlicher Bedeutung ist.“¹⁾

Neben Italien haben auch noch andere Staaten in Europa den korporativen Aufbau begonnen. So etwa das neue Deutsche Reich, das in seiner "Deutschen Arbeitsfront" die Grundzüge eines solchen Systems aufweist. Portugal besitzt seit kurzer Zeit gleichfalls eine ständische Verfassung, in Bulgarien wurde sie im Mai 1934 angekündigt und Oesterreich hat sie seit 1. Mai 1934 in einem grossen Verfassungsentwurf durchgeführt. Die österreichische Verfassung ist wesentlich vom Geiste des Rundschreibens "Quadragesimo anno" getragen, das Papst Pius XI. anlässlich der vierzigjährigen Wiederkehr der Erinnerung an die Enzyklika "Rerum Novarum" des Papstes Leo XIII. erlassen hat. Papst Pius XI. baut ein vollkommenes Bild der ständisch gegliederten Gesellschaft in seinem Rundschreiben auf, das auf den ewigen Werten der christlichen Philosophie und Ueberlieferung fusst. Er wendet sich gegen die "Vermachtung" der Wirtschaft, die den gerechten Ausgleich zwischen Arbeitgeber und Arbeitnehmer nicht kennt. Dabei muss aber immer vor Augen gehalten werden, dass der Papst nur von der Neuordnung der Gesellschaft spricht, die nicht unbedingt gleichzeitig mit einer Neuordnung der Verfassung verbunden sein muss. Italien hat trotz seines korporativen Aufbaues bis heute noch äussere Formen des früheren parlamentarischen Staates beibehalten.

Man kann wohl sagen, dass die Verwirklichung des ständischen Aufbaues in Oesterreich

¹⁾ Vgl. Bottai: Der korporative Staat in Italien, S. 26-27.

in dem Augenblick in die Nähe zu rücken schien, als man sich unter dem Banner des päpstlichen Rundschreibens zu sammeln begann. Es war einerseits die Heimwehr, eine Art Selbstschutzorganisation des österreichischen Volkes gegen die Uebergriffe und Terroraktionen marxistisch-bolschewistischer Führer, die unter der Führung des zeitweiligen Vizekanzlers Fürst Ernst Rüdiger Starhemberg, einem Nachkommen jenes Ernst Rüdiger Starhemberg, der 1683 Wien gegen die Türken verteidigte, für eine Neuordnung des öffentlichen Lebens eintrat und dabei deutlich den ständischen Aufbau schon in ihrem "Korneuburger Programm" festlegte. Andererseits setzte sich der Bundeskanzler Dr. Ignaz Seipel (†1932) mit der ihm eigenen Bewegungskraft schon vor dem Erscheinen des päpstlichen Rundschreibens für eine berufsständische Neuordnung Oesterreichs ein. Bereits am 18. Dezember 1928 forderte er in einer aufsehenerregenden Rede in Graz die "wahre Demokratie". Er versteht darunter die Selbstverwaltung der einzelnen Körperschaften und die autoritäre Stellung der Regierung, deren Werk nicht mehr von einer parlamentarischen Obstruktion gefährdet werden dürfe. 1929 stellte dann Seipel den ihm eigenen Begriff von "Stand" und "Klasse" fest. Er sagte in einem Aufsatz "Was sind Stände?" darüber: „Man muss sich für einen der beiden entscheiden: entweder für die vertikale oder für die horizontale Gliederung der Gesellschaft; vertikal, indem alle, die durch dasselbe Arbeitsgebiet verbunden sind, von zuunterst bis zuoberst einen Stand bilden, in dem aufsteigen zu können, ohne übertreten zu müssen, die Hoffnung und das Ideal jedes einzelnen ist, oder horizontal, in dem die unter gleichen oder ähnlichen Lebensbedingungen Stehenden, auf welchem Gebiete sie immer tätig sein mögen, eine Einheit bilden, die Klasse, die jeder, der über sie hinauswächst, verlassen muss, um zu einer anderen Klasse überzugehen.“ Noch in seinen letzten Lebenstagen arbeitete Dr. Seipel in Vorträgen und Schriften unermüdlich für die berufsständische Idee. Aber er wäre vielleicht nicht so rasch durchgedrungen, wenn nicht das päpstliche Rundschreiben seine Idee bestätigt hätte.

Freilich mussten dazu auch die äusseren Bedingungen kommen, die das Werk gelingen lassen mochten. Oesterreich, der Ueberrest der alten österreichisch-ungarischen Monarchie, wie sie bis 1918 bestand, hatte 1920 eine Verfassung erhalten, die auf einem Kompromiss zwischen den beiden mächtigsten Parteien, der christlichsozialen und der sozialdemokratischen, beruhte. Für die Führer der Sozialdemokraten war aber die "demokratische Republik" eingeständenermassen nur der Durchgang zur "Diktatur des Proletariates", zur offenen kommunistischen Räteherrschaft. Dass in Oesterreich die eigentliche kommunistische Partei niemals

grossen Anhang gewann, beruhte eben darauf, dass die österreichischen Sozialdemokraten so radikal waren, dass sie den Kommunisten wesentlich näher standen als etwa die reichsdeutsche Sozialdemokratie. Die Herrschaft der Marxisten wurde in Wien geradezu eine Terrorherrschaft. Sie propagierten eine Abfallbewegung von der katholischen Kirche, die unter dem Druck wirtschaftlicher Not einen ziemlich bedeutenden Umfang annahm. Wer von der Gemeindeverwaltung Arbeit oder Anstellung haben wollte, musste meist zuerst aus der Kirche austreten. Daneben rüstete die Sozialdemokratie eine eigene Parteiarmee, den sogenannten "Schutzbund", aus, der militärisch organisiert und befehligt war. Schon 1919 war ein kommunistischer Umsturzversuch durch die Polizei und die Gendarmerie niedergeworfen worden. Am 15. Juli 1927 kam es dann zu der bekannten bolschewistischen Revolte, bei der der Justizpalast in Wien in Flammen aufging. Die Tatkraft der Regierung warf auch diesmal im Vereine mit Polizei, Bundesheer und den nun anwachsenden Selbstschutzverbänden des Volkes den Terror nieder. Die nunmehrige Einigung aller Nichtmarxisten in Oesterreich zu gemeinsamem Handeln brachte bereits 1929-30 eine Teilreform der österreichischen Verfassung, die nunmehr einen Ständerat neben dem Parlamente vorsah, der aber niemals in Tätigkeit getreten ist.

(Schluss folgt.)

DR. E. GOERLICH, Wien

"Moderne deutsche Bücher".

Im Lesesaal der Katholischen Universität von Amerika ist seit einiger Zeit eine Ausstellung von modernen deutschen Büchern. Die Ausstellung, veranstaltet von der Carl Schurz Memorial Foundation in Philadelphia, soll zwar keine alles in sich begreifende Auswahl von deutschem modernem Schrifttum sein, wie es ausdrücklich heisst, sondern nur typische und hervorragende Werke bedeutender deutscher Autoren, und verwahrt sich also im voraus gegen mögliche Einwendungen. Aber gerade deshalb ist ihr Wert anfechtbar, besonders jedoch, weil es sich um eine Art Wanderausstellung zu handeln scheint, die, wohin sie kommt, ein falsches Bild vermitteln muss.

Unter den 226 Nummern der Ausstellung befindet sich auch nicht ein Werk eines lebenden katholischen Autors, es sei denn, dass man Philipp Witkop's "Kriegsbriefe gefallener Studenten" dazu rechnet. Es ist sehr zu verwundern, dass dem literarischen Leiter dieser Zusammenstellung alle, aber auch alle Werke zeitgenössischer katholischer Autoren entgangen sind. Um nur ein paar Namen zu nennen, er scheint weder Dörfler noch Kneib noch Schaumann noch eines der Sammelwerke des Herder'schen Verlags zu kennen. Während er

den Volks-Brockhaus und den Kleinen Meyer kennt und sogar den ganz kleinen Knauer, während er unbedeutende alte Literaturgeschichten, darunter auch die von König aufführt, weiss er nichts vom Kleinen Herder und von Salzer's und Nadler's grossangelegten deutschen Literaturgeschichten. Wir finden wohl Steinhauser's Geschichte der deutschen Kultur, während wir die bedeutend bessere Deutsche Kulturgeschichte von Zöpfl vermissen. Sogar "Unterricht in der christlichen Religion" (Bachmann) können wir haben; eines der Bücher von Professor Adam sucht man vergebens.

Ernst Moritz Arndt und Gustav Schwab gehören unbestreitbar zu den Klassikern, ebenso der Struwpeter von Hoffmann, was diese Bücher aber in einer Ausstellung moderner Literatur zu tun haben, ist unverständlich; es müsste denn sein wegen des Einbands, da in der Ausstellung auch moderne Buchbindkunst gezeigt werden soll. Es ist gewiss nicht nötig, uns die neusten literarischen Erzeugnisse vorzulegen, was ohne Zweifel recht interessant wäre, aber worauf wir ein Recht haben ist, uns im Fernland nicht einseitig beeinflussen zu wollen. Man hat uns deutsche Katholiken lange genug in ein literarisches Ghetto einsperren wollen, man soll endlich einmal damit aufhören, schwachwertige Bücher einer andern Weltanschauung über unsere vollwertigen — wir haben sie — setzen zu wollen, und das einfach dadurch, dass man uns übersieht. Wenn wir stammdeutsche Katholiken draussen für deutsche Kultur eintreten sollen, dann zeige man uns auch, dass man uns achtet.

Das gleiche gilt für die "Neuen Bücher". Es ist das eine Liste, die vom Deutschen Ausland-Institut in Stuttgart monatlich versandt wird. Das D. A. I. ist keine konfessionelle Einrichtung, und wir deutsche Katholiken müssen darum beanspruchen, dass man die Erzeugnisse katholischen Schrifttums gleichberechtigt wertet. Das geschieht nicht.

In Nr. 1-2 vom Januar-Februar 1935, des zehnten Jahrgangs, finden sich unter den 110 besprochenen neuen Büchern genau zwei Bücher katholischer Autoren. Das erste der beiden hat eine so erbärmliche Besprechung, dass man annehmen muss, der Kritiker habe es überhaupt nicht gelesen und man an dem Wert aller Besprechungen zu zweifeln beginnt. Die Besprechung des andern — zudem mit einer Warnungstafel — ist nicht viel besser. Wenn das D. A. I. mit seinen "Neuen Büchern" unter den stammdeutschen Katholiken Kulturarbeit zu leisten beabsichtigt, dann drücke es wenigstens nicht die anerkannten katholischen Autoren auf die Seite; die Besprechung von allerneuesten literarischen Kinkerlitzchen wollen wir dann gern als amüsant hinnehmen.

GEORG TIMPE, P.S.M.

Aus Central-Verein und Central-Stelle.

Was die heutige Zeit braucht, ist ernste sachliche Erwägung der vielen Ursachen des heutigen Verderbens, ist ernstes Bemühen, aufzubauen und sichere Grundlagen für die Volkswohlfahrt zu schaffen, ist Klarheit in der Feststellung der wechselseitigen Rechte und Pflichten zwischen den Besitzenden und den Besitzlosen, den Arbeitgebern und Arbeitnehmern, wie Pius XI. sagt. Es ist notwendig, nach den Weisungen des Hl. Vaters wahre Gemeinschaft zu schaffen zwischen den Mitgliedern derselben Berufskreise und Frieden zwischen allen Berufsständen.

Fastenhirtenbrief (1934) der Erzbischöfe und Bischöfe Oesterreichs.

Kolping und das solidarische Gesellschaftsideal.

Dem Vortrag über "Kolpings Erbe", gehalten von Dr. A. Haettenschwiller, einen der Führer der kathol. Schweiz, am 50. Stiftungsfest des Kath. Gesellenvereins Arbon (26. Aug. 1934), sind nachfolgende Gedanken entnommen:

„Als Kolping lebte und wirkte, war zwar das Programmwort vom 'Solidarismus' als jenem Wirtschaftssystem der Zukunft, das von der christlichen Sozialreform angestrebt wird, noch nicht geprägt. Aber er war in seiner ganzen sozialen Stellungnahme tief durchdrungen von der Solidaritätsidee als dem grossen Lebensprinzip der Gesellschaft.

„In einer Zeit wie der heutigen, mit ihrer allgemeinen Unruhe, Unordnung, Nervosität, mit ihrem grenzenlosen Misstrauen — mit einem Missmut, der oft an Verzweiflung grenzt, ergeht heftiger denn je der Ruf nach Hilfe des Staates. Und riesengross ersteht die Gefahr jenes Staatssozialismus, vor dem schon Kolping warnte, wenn er mehrfach von 'Aberglauben an Staat und Staatsverfassung' sprach. Er suchte und fand die Grundlagen für die Neuordnung der Gesellschaft in erster Linie bei der Familie und bei den Berufsständen. Wie eindringlich warnt er nicht vor den verheerenden Folgen des Klassenkampfes. Wie durchdrungen ist er nicht von der lebenspendenden Kraft der Solidaritätsidee und der sozialen Arbeitsgemeinschaft der Stände!

„Gerechtigkeit und Nächstenliebe sind auch für Vater Kolping die beiden Grundpfeiler, auf denen sich der Bau des Gemeinschaftsgebäudes erheben muss.“¹⁾

Möchten doch diese Worte recht viele unserer Leser bewegen, sich ernsthaft mit Kolping und dessen sozial-politischen Anschauungen zu beschäftigen. Auf hundert katholische Amerikaner, die Ketteler wenigstens dem Namen nach kennen, kommt auch noch nicht einer, der nur jemals von Kolping gehört hätte. Und bei jenen, die Kolping als "Gesellenvater" kennen,

¹⁾ Volksvereins-Annalen, Au (St. Gallen), Dez. 1934, S. 372.

vermisst man nur zu oft das Verständnis für den Sozialphilosophen, der uns in Kolpings Schriften entgegentritt. Dr. Haettenschwiller übertreibt nicht, wenn er am Schluss seines Vortrags erklärte:

„So war Kolping einer jener Pioniere, die wie ein Bischof Ketteler, Kardinal Manning, Dr. Hitze, Caspar Decurtins und Canonicus Jung in Wort und Tat die grossen sozialen Rundschreiben der letzten Päpste vorbereiten halfen.“²⁾)

Dem Andenken Hrn. Arthur Preuss' gewidmet.

Als „einen Press- und Laienapostel“ schildert P. Justus Schweizer, O.S.B., Heiligkreuz b. Cham, in der Schweiz, den verstorbenen Arthur Preuss den Lesern der bekannten, von Prälat Robert Maeder herausgegebenen „Schildwache“. Eingangs bemerkt Verfasser, der bekanntlich mehr als ein Jahrzehnt lang in unserem Lande in der Seelsorge tätig war:

„Wer längere Zeit auf beiden Seiten des atlantischen Meers gelebt hat, dem fällt es auf, dass die Katholiken, auch die deutschen Blutes, sich hüben und drüben recht kennen. Dies empfand ich ganz besonders wieder bei der Nachricht vom Ableben des hochverdienten deutsch-amerikanischen Schriftstellers Arthur Preuss. Ob da nicht auch der internationale Pressedienst mitschuldig ist, der eben nur berichtet was ihm in den Kram passt und totschweigt, was ihm unlieb ist? Trotz Eilpost und Radio, Telegraph und Telephon bildet eben der 'grosse Teich' immer noch eine grosse, auch geistige Kluft zwischen uns Katholiken. Arthur Preuss starb am 16. Dezember des vergangenen Jahres. Trotzdem habe ich noch in keiner mir bekannten deutschsprachigen Zeitung oder Zeitschrift ein Wort über ihn gelesen.“¹⁾)

Doch wie verhielt sich die Presse unseres Landes bei derselben Gelegenheit? Pater Justus bemerkt am Schluss seines Aufsatzes über den Verstorbenen:

„Wenn die von den Jesuiten in New York herausgegebene englische Wochenschrift 'America' in ihrer Nummer vom 29. Dezember 1934 von Preuss schreibt: 'Er war ein Mann von starker Ueberzeugung, sogar von Vorurteilen,' so ist der letztere Ausdruck kaum zutreffend. Dazu war Preuss ein viel zu klarer Kopf und zu grosser Liebhaber der Wahrheit. Dagegen gilt voll und ganz was P. Albert Muntz, S.J., in seiner Leichenrede sagte: 'In erster Linie galt die Liebe des Verstorbenen der katholischen Kirche, dann seiner Familie. Seiner Pflichten dieser gegenüber war er sich stets bewusst. Seinen Kindern gab er das beste Beispiel eines vortrefflichen Bürgers, eines Laienapostels, vor allem aber eines Christen, der aus dem irdischen Elend seinen Weg finden soll zu Gott, unserem Schöpfer, und zu Christus, unserem Erlöser.'“

Man liebte Preuss nicht, allgemein gesprochen; doch liebt man uns Deutschamerikaner in gewissen Kreisen überhaupt? Versucht man uns zu verstehen auf Grund unserer Eigenart, die in Rasse und Geschichte begründet ist? Wir möchten das verneinen.

²⁾ Loc. cit. S. 374.

¹⁾ Nachdem dies geschrieben war, veröffentlichte die „Schönere Zukunft“ in Wien einen kurzen Nachruf auf Preuss.

Wir geben zu, der deutsche Charakter ist un-
gemein kompliziert; dies macht es schwer für die Angehörigen anderer Rassen unsere Eigenart zu begreifen. Ein gewisser liberalistischer Einschlag im amerikanischen Katholizismus liebt Besonderheiten überhaupt nicht; und wir stammen nun einmal von einem Volke, das stets seine Besonderheiten besass, die zum Teile in der Eigenart deutscher Stämme begründet sind. Friesen und Niedersachsen, wie ganz anders sind sie auch seelisch eingestellt als Schwaben und Rhein- und Mainfranken. Hier sind Vorbedingungen zur Kenntnis der Deutschamerikaner, die man viel zu lange übersehen und vernachlässigt hat.

Unser erstes offizielles Organ.

Bisher besitzt die Bibliothek des C. V. nur einige wenige Nummern des „Vereinsboten“, einer Zeitschrift, die vor 60 Jahren das offizielle Organ unseres Verbandes war. Die Bemühungen des Hrn. Wm. J. Kapp, in New York, dem Verlagsort jener Zeitschrift, weitere Exemplare aufzutreiben, waren bisher erfolglos.

Herausgeber des „Vereinsboten“ war Rev. A. Schwenniger, der in dem gedruckten Bericht der 21. Generalversammlung des C. V., im Jahre 1876, in folgender Weise für das Blättchen warb:

„Alle Vereinsnachrichten, als Beamtenwahlen, besondere Festlichkeiten, wichtige Debatten, Aenderungen der Constitution, sowie auch die eintretenden Todesfälle von Mitgliedern sollten von den Sekretären sofort dem „Vereinsboten“ berichtet werden. Diese Monatschrift wird vom Rekord-Sekretär des Central-Bundes, Rev. A. Schwenniger, redigiert und herausgegeben; ihre Aufgabe besteht darin, während des ganzen Jahres alle Angelegenheiten der Vereine und des Centralvereins zu besprechen. Jedes Vereinsmitglied kann in dieser Zeitung seine Ansichten und Meinungen unumwunden aussprechen. Mit Recht hoffen wir daher, dass diese Zeitung, welche das Organ unseres Bundes ist, überall, namentlich in allen Vereinen, nach besten Kräften unterstützt wird. Die Adresse lautet:

„Vereinsbote“,
L.B.5613.—52 Barclay Str.,
New York City.“

Die letzte Seite des Umschlags ist ebenfalls dem „Vereinsboten“ überlassen worden. Unter anderm heisst es da:

„Es wurde das Erscheinen des „Vereinsboten“ vor zwei Jahren durch die 19. Generalversammlung zu Rochester, N. Y., angeregt und mit Jubel begrüsst; der „Vereinsbote“ fand überall, in dem Hause eines jeden Vereinsmitgliedes, eine Heimat.“

Er hat jedoch keine Erinnerungen hinterlassen! Als Rudolph Krueger im Jahre 1908 das „Central-Blatt“ gründete, erwähnten die Männer der älteren Generation des „Vereinsboten“, soweit wir uns erinnern können, überhaupt nicht. Ein vollständiger Jahrgang dieser Zeitschrift wäre ein Fund, für dessen Ueberlassung an unsere Bibliothek wir recht dankbar sein würden.

Nochmals: Absterben des Deutschen bei uns.

Natürlich, der Weltkrieg war es, der in unserem Lande, wie man uns glauben machen möchte, die deutsche Sprache begraben hat! Nun entdeckten wir dieser Tage unter alten Papieren eine Aufforderung folgenden "klassischen" Inhalts des "Springfield Schützen-Vereins" aus dem Jahre 1912:

„Werther Bruder:

„Am negsten Sonntag den 25ten August, wird das Familien Fest Stattfinden. Am ende 18ten strasse 3 bloock ostlich vom Mildred Park. Die 8ten strasse bahn fahrt bis auf 3 bloock zum platze. Mitglieder zahlen 50c, auswerthiege \$1.00.

Achtungsvoll das Comitte“

Jawohl! „Die deutsche Sprache seien eine sehr schwere Sprache!“ Als Prinz Bernard von Weimar in den Jahren 1825-26 in unserem Lande weilte, entdeckte er bereits, dass deutsch-amerikanische Zeitungen, die damals noch die deutschen Einwanderer des 18. Jahrhunderts und deren Nachkommen bedienten, unsere Muttersprache gerade so mishandelten wie der Springfielder Drucker das im Jahre 1912 getan hat.

Devisensperre und Missionsnot.

Die Katastrophe, von der die Missionen betroffen wurden infolge der Devisensperre der deutschen Regierung, macht sich immer mehr geltend. Die Frage, was nun werden soll, bildet einen Hauptgegenstand der Erörterung in den Briefen der deutschen Missionare. So schreibt uns der tüchtige P. Ildefonse Heiligenstein, O.F.M., unterm 13. Januar aus China:

„Wie Sie vielleicht aus den Tageszeitungen vernommen, gehen wir deutschen Missionare traurigen Zeiten entgegen. Aus Deutschland darf uns kein Geld geschickt werden. Schon im verflossenen Jahre waren die Geldsendungen sehr eingeschränkt worden. Jetzt haben sie völlig aufgehört; deutsches Geld nimmt keine Bank im Auslande an. Wie schwer wird es uns fallen, wenn wir die Schulen, die Catechumenate, vorläufig eingehen lassen müssen aus Mangel an Unterstützung; dazu kommt, dass gerade zur Zeit in unserer Mission ein grosser Zuzug zum Christentum sich bemerkbar macht. Nun, wir vertrauen auf Gottes Hilfe und auf die Unterstützung guter Menschen. Wollte deshalb Ihnen, sehr werthe Herren des C. V., alle unsere deutschen Missionen in China und sonst im Auslande empfehlen. Jede, auch die kleinste Gabe, wird mit Dank angenommen. Helfen Sie uns doch bis die Verhältnisse in Deutschland sich zum Besseren gewandt haben werden.“

Gleichzeitig meldet uns P. Lullus Huette, der ebenfalls dem Orden des hl. Franziskus angehört, aus Shantung:

„Bisher haben meine Weihnachtsbriefe leider nicht viel eingebracht. Dies ist umso trauriger, weil ja vom 1. Januar an kein Geld aus Deutschland in die Missionen geschickt werden darf. Da sind wir nun desto mehr auf die Hilfe Amerikas angewiesen. Jede Gabe ist uns unter obwaltenden Umständen doppelt willkommen.“

Pater Lullus hat dabei besonders folgende Aufgabe im Auge:

„Ob ich das Kirchlein, das ich zu Ehren der lb. Got-

tesmutter in meiner zweitgrössten Christengemeinde (es befinden sich dort 160 Christen) in diesem Jahre bauen wollte, unter gegenwärtigen Umständen aufzuführen vermag, ist sehr fraglich. Dringend notwendig ist der Bau allerdings, weil die frühere Kapelle dort im letzten Sommer infolge des anhaltenden Regens eingestürzt ist. Da muss nun unbedingt etwas geschehen. So warte ich mit Schmerzen darauf, ob ich nicht doch vielleicht vom Central-Verein noch einige gute Briefe erhalten mag.“

Lesertreue.

Jene Eigenschaft des deutschen Volkes, die das Nibelungenlied zum Hohenliede der deutschen Treue gemacht hat, ist zu nicht geringem Teile verantwortlich für den Bestand des C. V. Das folgende Schreiben, das am 12. März aus einem Altenheim in Illinois an die C. St. gerichtet wurde, ist charakteristisch für die von uns soeben erwähnte Erscheinung:

„Ich will Ihnen mitteilen, dass es nötig ist meinen Namen von der Liste des 'Central-Blatt and Social Justice' zu streichen, weil ich nicht mehr gut sehen kann und weil das Geld knapp wird. Mein nächster Geburtstag ist der achtzigste! Ich war im vergangenen Sommer wieder vier Wochen lang im Hospital; das erste Mal waren es zwei Monate; das zweite Mal sechs, und nun zuletzt wieder vier Wochen. Nun zahle ich bereits seit acht Jahren mein Board hier. Es ist also kein Wunder, wenn das Geld zu Ende geht.

„Ich habe das 'Central-Blatt' gerne gelesen, und wünsche, dass es alle Vereinsmitglieder lesen mögen. Man findet darin manches, was man anderswo nicht findet.“

So der Abschiedsgruss unseres lieben alten Mitglieds und Lesers.

Miszellen.

Unlängst war es uns möglich, u. a. auch dem Kolping-Verein zu Los Angeles, California, eine Partie Bücher zu schicken. Darauf schrieb uns der Sekretär, Hr. F. Gehweiler:

„Die uns von Ihnen kürzlich zugesandten Schriften erweisen sich für unsere Bibliothek als eine wertvolle Bereicherung, und sie haben daher bereits unter unsern Mitgliedern grosses Interesse gefunden.“

Hr. Gehweiler versichert uns des Dankes seines Vereins „für diese grossherzige Spende.“

Unter gegenwärtigen, wirtschaftlich so ungünstigen Umständen ist ein Verlust an Lesern unausbleiblich. Es gewährt uns jedoch eine gewisse Genugtuung, dass die meisten das "Central-Blatt" abbestellenden Mitglieder ihr Bedauern über die Notwendigkeit, dies tun zu müssen, aussprechen. So schreibt uns Hr. A. N., aus Texas:

„Ich lese das Blatt gerne und würde es weiterbezahlen, wenn die Zeiten nicht so hart wären. Jedoch, da ich ja noch immer Sekretär des N. N. Vereins bin, so erhalte ich auf diese Weise ein Exemplar, das ich auch lesen werde.“

Auch der von den Franziskanern zu Cincinnati herausgegebene "Sendbote des göttl. Herzens Jesu" gedenkt im Märzheft unseres ver-